THINGS CHINESE.

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Things Chinese

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Notes on various Subjects connected with China

BY

J. DYER BALL, M.R.A.S.
H.M. Civil Service, Hongkong.

AUTHOR OF

'Cantonese Made Easy,'
'How to Speak Cantonese,'
'How to Write Chinese,'
&c., &c., &c.

London:
SAMPSON LOW, MARSTON, AND COMPANY, LIMITED.

KELLY & WALSH, Ld.
HONGKONG, SHANGHAI, YOKOHAMA AND SINGAPORE.

1892.

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PREFACE.

On the appearance of 'Things Japanese,' it was suggested to the Author that he should prepare a book on similar lines with regard to Chinese subjects, and the present volume is the result.

His thanks are due to B. H. Chamberlain, Esquire, for the courtesy and kindness which accorded him a ready assent to the request that the classification and plan of arrangement used in 'Things Japanese' might be copied in 'Things Chinese' as far as was compatible with the subject matter of the latter.

The book is neither a glossary nor an encyclopædia; and while therefore containing more than could be found in a mere word-book, yet, on the other hand, it would be impossible in the limits of such a small work to treat exhaustively of the different things touched upon. At the same time it is hoped that sufficient has been written under each heading to give a good idea, as well as a fair one, to the reader.

Thirty years in China have given the Author many opportunities of observing and studying the Chinese in almost every aspect of their life and character: and he has largely availed himself of his personal experience of them and of their curious habits and customs in the production of this book. He is, however, also indebted to many writers on China, whose opinions on certain subjects are well worth reproducing, and who are competent to give information. Where quotations have been made, many of them will be found to be extracted from the books recommended at the end of the articles: in such cases it seemed unnecessary to acknowledge explicitly in each instance the source from which the quotation was derived, and such acknowledgment would have unduly encumbered the pages with foot notes; it has been thought sufficient to indicate other quoted matter simply by inverted commas.

The advice of CHARLES FORD, Esquire, F.L.S., was sought on several points connected with the short article on Botany; and to any others—English or Chinese—from whom a suggestion may have been received or a fact gleaned, the Author desires to express his best thanks.

J. DYER BALL.

Hongkong, 11th December, 1891.

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THINGS CHINESE.

ABACUS.—The abacus or counting-board is as much a necessity in a merchant's office, or shroff's counting-room, as his account-books; without the abacus he would be at a complete loss to make up his accounts, and his books would therefore be unnecessary. Arithmetic forms no part of a school-boy's work; no little heathen Chinee ever has to sing—

> 'The rule of three it bothers me,
> And fractions drive me mad,'

as both the one and the other are utterly unknown to him. Not even the simplest knowledge of arithmetic will ever be learned by him as a lesson, unless he is destined for a mercantile life, or to be a tradesman, or hawker, &c.

What little idea of casting up figures he possesses, he picks up when bargaining for food or toys, or when staking a few cash for sweetmeats at the wayside stall. The ordinary Celestial is content to get through life with as little 'knowledge of addition, subtraction, multiplication, and division as would serve an English youngster of six or eight years of age.' A very little goes a long way with him, but nearly every man can finger the abacus to a greater or less extent; and those who have much to do with accounts get very dexterous in the use of it, going through the calculations most rapidly. We had once the curiosity to time a Chinese accountant from a native shipping office when turning different items expressed in taels and their decimals—items of four, five and six figures—into dollars and cents, and we found he worked these sums out in from ten to fifteen seconds.

The *modus operandi* is as follows:—Putting his abacus down on the table before him, and his books a trifle more to

the left, the accountant commences his calculations, using the thumb and forefinger of his right hand to flick the little balls up or down as he requires, only using the backs of his other three fingers, when, his sum done, he sweeps the upper balls to the top of the board, and the lower ones down to the bottom—the positions they occupy when not in actual use. The principle is simply that of the framework of wires with coloured beads used in England to teach children to count. With the Chinese, however, it is like an oblong tray with bars running from top to bottom, and a transverse bar running from one side to the other, thus dividing the board into two unequal divisions. On each bar in the upper division are two balls, while on the same bars in the lower division are five balls, the latter each stand for one, the former each for five; so, if one is to be represented, one of the lower ones is pushed up against the cross-bar, if two, two are pushed up, and so on till four, after which, all the lower balls are pushed back again, and one of the upper balls is pushed down to the transverse bar to stand for five. If six is to be represented, one of the lower balls is pushed up to the cross-bar, on the other side of which is the upper ball, for five and one make six. The other lower balls are added one after the other to represent seven, eight, and nine respectively, and for ten one on the next bar to the left is used, and the calculation goes on in the same way as before.

The operator fixing then on one of the upright bars as representing units, the next bar to the left stands for tens, the next one for hundreds, the next for thousands, and so on, while in the opposite direction, to the right hand, the decimals—tenths, hundredths, thousandths, and so on—are represented on the consecutive bars, in the same way as with our figures.

The great defect of the abacus is, that it simply represents the process of calculation as it proceeds, for, as can readily be understood, each step in the calculation calls new combinations of balls into play, and has the effect of obliterating the previous step: so that, if a mistake has been made, the whole process has to be gone over again.

It is amusing to see the utter helplessness the Chinese often display in trying to add two simple numbers together, if without an abacus.

When the shutters are taken down at daylight from the shop-fronts in Canton, the shopman ensures, as he thinks, good luck for the day by shaking the balls of the abacus back and forward; at first slowly, but gradually increasing in speed until finally a continuous sharp clicking sound is produced.

ABATEMENT.—Nearly every Chinese tradesman or merchant states the price of his goods with a view to an abatement being made. The only exceptions amongst purely native shops are Tea-dealers, Cake-shops, and Druggists. At such places there is no need for haggling over prices. Exception must also be made in favour of the shops dealing almost exclusively with Europeans, where many are beginning to conform to foreign customs and have a fixed price.

A Chinese will take as much as he can get, but as a general rule it is quite safe to suppose that he is asking a quarter or a third more than he expects to receive; consequently offer him half of what he asks, then while he gradually falls in his price, as gradually rise in the offer made to him until neutral ground is reached, when split the difference, and he will probably be glad to take what you give him. But this must all be done with a perfect nonchalance; no eagerness to obtain the object must be shown; no words of praise must fall from your lips; any little defects in it must be pointed out:—'It is naught, it is naught, saith the buyer: but when he is gone his way then he boasteth.'

When in doubt as to the value of anything, a very good plan is to go about beating down the price in several different shops. A pretty shrewd guess may then be made as to what is a fair price for the article; for when a shopman sees a customer on the point of leaving his shop, he will come down to nearly as low a figure as he is prepared to accept.

A Chinaman dearly loves a bargain, and there is a positive pleasure to him in chaffering over the price, which the foreigner (to whom time is money) can scarcely appreciate.

Looked at from a Western standpoint, it is simply appalling to think of the hours, days, weeks, months, and years, which must be wasted in the aggregate in China over the carrying out of this eastern trait of character.

There is an amusing skit, translated by Giles in his 'Historic China and other Sketches,' which is an admirable parody on the language of the market and the shop, and holds up this custom of the Chinese to ridicule. It is styled 'The Country of Gentlemen,' and represents an ideal state of society where the tables are turned—the buyer cracking up the goods he is purchasing, and offering and insisting on the seller taking a higher price than is demanded for them, while the latter depreciates his wares, asking far too little for them, the two haggling over the price at great length—as in the every-day world in China—the only difference being that buyer and seller have changed places.

ABORIGINAL TRIBES.—The present race of Chinese is supposed to have come into the country some four thousand years ago. They were not the first occupiers however, and it has been only very gradually that they have succeeded in driving out the Aborigines. They are still slowly doing this in some parts of the Empire, as for instance in Formosa, but large tracts of country in the south and south-west of the eighteen provinces are still possessed by the former inhabitants, who hold their own against the Chinese, and are reported in some parts to even have thousands of Chinese as slaves in their inaccessible fastnesses, thus retaliating on the Chinese, who some centuries since exposed them to the same treatment.

The provinces in which these representatives of former races are found, are Kwei-chau, Sz-chuen, Yun-nan, Kwang-tung, and Kwang-si, and the Islands of Formosa and Hai-nan.

In Sz-chuen a considerable portion of the west and south-west of the province is sparsely inhabited by some forty or fifty native tribes, of which little is known: some are very warlike, and constant depredations are committed by them. They have their own chiefs, languages, customs, and manners. The late Mr. Colborne Baber, of the Consular

Service, obtained a specimen of the written language of the Lolos—one of these tribes—it is a most peculiar sort of caligraphy, and presents no point of resemblance to Chinese, or anything else that one is familiar with.

In Kwei-chau province they appear to be scattered all over the province; and the same in Yun-nan, where about two-thirds of the 'inhabitants consist of various tribes of Lo-lo, Li-su, Mu-su, Man-tzu, and Miao-tzu.' In Kwang-tung they are located in the north-west of the province, and in Kwang-si in the north-east.

The eastern half of the large island of Formosa is occupied by numerous tribes of more or less savage natives, whose country is almost inaccessible, and who are continually making sorties on the settled Chinese from their mountain recesses, where they are secure from molestation. The object of many of these raids is head-hunting. They speak different, but allied languages, tattoo their bodies, and are called Che-whan. Besides these, there are the ancient inhabitants of the western half, who were driven from the rich coast lands by the Chinese about two hundred years ago, and are now scattered through the length of the island, generally settled on the hilly land at the foot of the mountain ranges. Some even, annoyed by the attacks of the wild tribes mentioned above, as well as by the oppression of the Chinese, have settled in the eastern part of the island. These civilized Aborigines are called Pepo-whan, some who still speak their native language are called Sek-whan, while the others speak Chinese. 'The Pepo-whan are a large and well-formed race.' With the exception of the women, they now dress nearly like the Chinese, and their dialects have been dropped for Chinese. Their language is similar to that of the savage inhabitants, and would appear 'to be connected with the aboriginal languages of the Philippines' and the Malay. As amongst so many primitive races, drink is doing its deadly work in their midst, one tribe having completely disappeared, owing in a great measure to it.

In the Island of Hai-nan, the aboriginal Le tribes have maintained their independence against the Chinese for nearly

two thousand years, having, like the Formosan savage tribes, been driven from the coast into the mountains in the interior. They are divided into civilised and uncivilised Les, and are physically strong and well developed. They have the art of writing, which is described by the Chinese as 'like the wriggling of worms.' There is so great a difference in some of the languages spoken by the different tribes, that the natives converse with each other in Chinese. The women are tattooed and wear skirts. There are also some of the Miao-tsz amongst them; these Miao-tsz being found largely in other parts of China.

To show the number and extent of these remnants of a former race and civilization in China, it may be pointed out that in the provinces of Hu-nan, Kwei-chau, Kwang-si, Yun-nan, and Sz-chuen, the aboriginal tribes—Miau-tsz and others—occupy an area of country equal to that of France, and are some millions in number, representing numerous tribes; as many as one hundred and eighty being mentioned, though perhaps not so many are in existence now. They are supposed to have come through Burmah into China. As with most of these aboriginal inhabitants of China, the dress of the women is more distinctive than that of the men.

In the Lin-chau prefecture of the Kwang-tung province and the south of the Hu-nan province are to be found the Iu tribes, who were brought in the twelfth century from the Kwang-si province, and settled on the mountains. Their hair is worn long; they are short in stature; and have scanty beards. They, as well as other aboriginal tribes, wear cloths bound round their legs from the knee to the ankle. No foreigner is allowed by the Chinese to penetrate into their haunts, which are now restricted in extent to what they were originally, for the more civilised Chinese have confined them within recent times to the high and inaccessible mountains. They have no written language, and their speech is quite distinct from the Chinese. Their number is perhaps 50,000.

It has been suggested that the Japanese are descendants of the Man or Miau tribes, who crossed over from the south of

China to their future island home. At the time of their emigration they were the only inhabitants of the south of China.

So little is known about many of these communities of primitive man scattered here and there throughout China, their mountain homes are so inaccessible, the accounts of their curious customs, simplicity, origin, and peculiar written languages—when they have such—the harsh and cruel treatment they have received from the Chinese, their patriotic stand for hearth and home against these invaders: such, and many other reasons, all combine to make these people objects of interest to the man of science, the traveller, the philanthropist, and the missionary.

Books recommended.—'Travels and Researches in Western China,' by E. Colborne Baber, chapters 4 and 5. 'Ling Nam,' by B. C. Henry, chapters 9, 20-25, contain interesting notices of them. 'Missionary Success in the Island of Formosa,' by W. Campbell, F.R.G.S., deals with the history of them under the Dutch occupation of Formosa. Several articles have also appeared in the 'China Review,' and Essays in the 'Records of the Missionary conference held at Shanghai 1890.' In a paper in the 'Chinese Repository,' re-published in the 'Chinese and Japanese Repository' for October, 1883, a lot of tribes and customs are noticed. A very interesting work is extant in manuscript in Chinese, profusely illustrated with coloured pictures showing the costumes, etc.

ACUPUNCTURE.—Acupuncture is one of the nine branches of practice recognized in medical science among the Chinese, and of most ancient origin, having been carried over 'from China to Japan before the dawn of history.' Scarification and Acupuncture are the peculiar forte of these two nations. The latter is extensively treated of in the medical works of the Chinese. Many directions are given as to the manner of its use, and the user is cautioned against wounding the arteries, for which purpose he should know the position of the blood vessels.

Dr. Lockhart says that Acupuncture 'is very dexterously performed by the Chinese. It is largely resorted to for rheumatism, deep-seated pains of all kinds, sprains, swelling of the joints, etc.' It was introduced into Europe from China by a Dutch surgeon named Ten-Rhyne in the 17th Century.

Books recommended.—A long account is given of the practice in Rémusat's 'Nouveaux Mélanges Asiatiques,' Tome 1, pp. 358–380. On page 229 of 'The Chinese As They Are,' by Tradescant Lay, woodcuts are given of the instruments used for this purpose by the Chinese.

ADOPTION.—It is a matter of the first importance that a man should have a son to offer sacrifices at the Ancestral Hall and worship at his tomb. The cry with a Chinese is not, 'Give me children, or else I die,' but, 'Give me a son, or I cannot die in peace,' and, failing a son of his own, he adopts one. It is impossible, with our ideas on such subjects, to understand what a matter of prime importance this is with a Chinese. To show how it enters into the very essence of family life in China, we quote from the learned and interesting brochure by Parker on 'Comparative Chinese Family Law,' as follows:—

'The Chinese adoption of agnates, is * * * not a matter of choice * * * but of compulsion. The brother, when living, may demand a nephew, and, when dead, a nephew is given to him unasked. It is not only in his interest, but in that of the whole family, that the succession should be continued. So unfortunate are those considered who have no heirs, that in each town there is a public *lararium* dedicated to orbate persons deceased, and the officials sacrifice periodically to their *manes*.

Again, there is absolutely no distinction between such adopted son and a natural-born son. He cannot be disinherited, at least for any reason not equally applicable to a natural son; he mourns for his adoptive father as a natural son would mourn, and for his natural father as a nephew.' Once adopted, he cannot be adopted by another. 'It is a family arrangement, and needs no magisterial authority.' What seems a curious feature in it, to our ideas, is, that 'it may be made without the knowledge of the deceased adoptor, whether he is married or not (provided he is over sixteen years of age[1]) and even after his death': but this curious feature is explained when we remember that the adoption does not take place for the individual adoptor in China, but for the benefit of the family—the family being the unit of society, and the individual no one, except a fractional part of the smallest integer of society—the family.

[1] A Chinese is of age at sixteen.

'In treating of adoption in China, it is important to distinguish between the adoption of persons bearing the same surname and those bearing a different surname. If a Chinese has no son, he adopts, if possible, a nephew, who is the son of one of his brothers. If there are no nephews, then he adopts the grandson of one of his uncles, or the great-grandson of one of his granduncles. In other words, he endeavours to obtain a pure agnate. If there are no agnates of a suitable generation; or if there are agnates of a suitable generation, but not of a suitable age; he next looks to the children of his sisters, or the grandchildren of his aunts. It is generally only when neither agnates nor cognates of suitable age and generation are accessible that he adopts a perfect stranger, and, even then, he endeavours to find one of the same surname * * * *. Adoption of an agnate is generally effected during the lifetime of the adoptor, who is considered entitled to choose any nephew (except the eldest son of the next brother), before an assembly of agnates, and an entry is made in the genealogical register of the family. A rich man, of course, in practice, finds it easier to obtain the object of his choice than a poor one, and the handsome son of a rich brother is similarly less easy to secure as an heir than the plain son of a poor brother * * *. Each elder brother can continue to adopt the sons of his younger brethren until he finds an heir who will live; and elder brothers are in duty bound to give a son in posthumous adoption to a younger brother who has died childless * * *. An adopted agnate or cognate takes his place before natural sons subsequently born to the same father. An adopted stranger is liable * * * to exclusion by the agnates of his deceased adoptive father.'

About 5 per cent. of Chinese families, it is considered, adopt children, 70 per cent. of them being males. In some provinces and districts, strangers are frequently adopted, and in Amoy the traders have a peculiar custom of adopting a son to act for them as a commerical agent abroad.

In adopting strangers, the child is generally purchased, the parents being too poor to keep their own child, while

sometimes kidnappers make a profit by the sale of the poor innocent victims they have inveigled into their toils.

There is a secondary species of what might be called pseudo adoption. As true adoption amongst the Chinese is generally due to a certain amount of superstition connected with ancestral worship, so the spurious adoption, as a rule, is even more dependent upon the superstitious beliefs of this credulous people.

There are different varieties of this, the parties to one kind being sometimes called godparents and godchildren by Europeans.

The custom has its foundation in the superstition that it is possible to cheat the malignant spirits to whose evil machinations are due the death or illness of children. If the parents then are afraid that they will not be able to bring up a child, or that falling short of that, disease, &c. may attack it, they hit upon the expedient—sometimes suggested by the fortune-teller—of this semi-adoption. Presents are made by the child's parents to the so-called adoptor, and return presents are received. The adoptive parent takes a considerable interest in his or her adopted child, presents and visits being made by both parties on the respective birthdays of the primarily interested parties, and at feasts, &c., but beyond this, there are no definite duties incumbent on the so-called godparent. The child still remains in its natural parents' house, and, in the event of its parents dying, the so-called godparent is not bound to take the child into his, or her, keeping, even if left destitute. On the other hand, the child, if its so-called godparent dies, is bound to wear mourning, not deep as in the case of its own parents, but only half-mourning. It is supposed that the spirits will be deceived into the belief that the child has really been adopted into the new family, and the disease, death, disaster, or ill-luck that would otherwise ensue are effectually prevented, while at the same time the boy's or girl's family retain their child, and, if an eldest son, will have an heir to sacrifice to them after death.

Sometimes this spurious adoption takes place between families that are friendly merely with the object of drawing

them nearer to each other, but it is oftener the result of the superstitious belief already mentioned.

This superstition gives rise to other varieties of this false adoption, such as giving a child in adoption to a banyan tree, or bamboo, or to a bridge, or idol, or stone lion in front of a temple. In all these cases it is believed that the spirits inhabiting these several objects—their guardian deities—will take the child under their protection, and ensure it immunity from the 'ills that flesh is heir to.' On a small piece of red paper is written: Given in adoption (male or female), then follows the surname and name of the child. This is pasted upon the object which is selected, and three incense sticks, joss paper, wine, pork, chicken, and cooked rice are offered; and offerings are also made at the end of the year for protection rendered, as well as at the New Year, and, in the case of idols, on their birthdays. The piece of red paper once put up is not renewed, as the spirit is thus supposed to be sufficiently informed. The mother of the child, or sometimes a 'praying women,' as she is called, performs the ceremony, offering up a prayer informing the spirit that the child is placed under its protection. These proceedings are sometimes undertaken at the instigation of the fortune-teller.

When some idol is selected, it is generally that of some favourite god, such as Kwún Yam—The Goddess of Mercy—or Kwán Tai—The God of War—or T'ín Hau—The Goddess of Heaven—or Man Ch'öng—The God of Literature—or The Tutelary Spirit of the Bridge, or The Tutelary Spirits placed at the two entrances to a village—not those of the house. In the case of a god being selected, one of the characters forming part of the name of the god is combined with the child's name, forming a new name for the child, but this name is only used by the parents. The god selected is worshipped on his birthday, and styled 'the adopted father.'

The Bamboo is preferred to the other trees, as it is a prince amongst trees, and is so useful. Barren women pray to the stone lions mentioned above in order to obtain offspring, and so perhaps there is some connection in the idea. Were no other proof available of the slight esteem in which

girls are held by the Chinese, it would be shewn by the difference in the estimated percentage of those of each sex, who are the subjects of this false adoption; for in the extreme south of China it is believed that 50 per cent. of boys are thus subjected to adoption, and only 10 per cent. of the girls.

AMUSEMENTS.—The Chinese, though a hard-working and industrious people, are not behind other nations in their love of amusements; and enter with great zest and gusto into the enjoyment of them. It needs but a saunter through the crowded and busy streets of a Chinese city to see that, though there is much bustle and unceasing toil, there is on the other hand an unfailing provision for the relaxation of the tired workers, and the delectation of the younger members of society. Theatres are crowded, though the performances last for long weary hours, if not days: and the various birthdays of the gods, or religious festivals are hailed with delight, for then the streets are matted over, and hung with puppets gorgeously dressed in mediæval costume, representing historical scenes, while glittering chandeliers ablaze with light, transform the ere-while gloomy streets into a bright blaze. All these illuminated streets converge to one centre where, in front of the temple in honour of whose god the exhibition is being held, a grand temporary structure, towering in height above all the other surrounding buildings, is erected, gorgeous with painted scenes in many coloured hues, brilliant with clusters of crystal lights, and all the magnificence of ceremonial worship and gaudy show, and the paraphernalia of heathen worship. Here all the grandeur is centred, radiating out through all the surrounding streets, and here it is that the crowd is at its thickest,—a compact mass, open-mouthed, gazing to their heart's content, enjoying to the full all the entrancing sights, the celestial music of clashing cymbals, twanging guitars, harsh flageolets, and shrill flutes.

The annual Regattas throughout China of the Dragon Boat Feast give an outing to many a child and lady, who, attired in their holiday best, line the banks of the rivers, and

watch the narrow snake-like boats, dashing up and down in impromptu races and spurts with their rivals from neighbouring villages.

Another great outing is that on the day for 'Ascending on High,' when every one, who can afford the time, goes to the summit of some high mountain or lofty hill in remembrance of the deliverance of a family in olden times from destruction by a similar action.

The Full Moon Festival, when indigestible moon cakes are seen at every confectioner's stall and shop, is kept gaily. Every boat hangs out one or more tasteful paper lanterns, which, suspended from bamboo poles, make a general illumination over the dark waters of the deep and murky river, and overhead the full-orbed moon in harvest splendour shines down from the clear sky on a scene of tropic oriental beauty. The faint glimmer of the tiny craft is eclipsed anon by boats all ablaze with one glow of light from innumerable lamps. These larger vessels slowly float down the stream in the distance.

Visits to flower gardens give a variety to the monotony of every day life, and even the sombre worship at the graves, after the prescribed ceremonials are through, is transformed into pleasant picnics, and happy family reunions.

Besides these out-door entertainments, there are different games of cards, dominoes, chess, and nine-men's morice, the two former being almost invariably accompanied with gambling. Numerous other games are played, whose whole end and object is gambling pure and simple; amongst which may be noted games with dice, fighting, cricket-matches, and quail matches. The *jeunesse dorée* of a literary or artistic taste also amuse themselves, and while away the passing hours by wine parties, at which capping of verses takes place. Their leisure moments are sometimes beguiled by pen and ink sketches on fans, by inscriptions on the same articles of necessity for a warm climate, or by the composition of antithetical sentences, which are inscribed on scrolls, and presented as souvenirs to friends.

Out-door sports are not in vogue with the Chinaman. When one sees anything approaching the kind going on, there

is almost always sure to be some utilitarian object in view, as in archery, which is practised as a training for the military examinations. With the same object are the gymnastic exercises undertaken with heavy weights. Very rarely, in Canton, one may see a few young Celestial swells paddling together in a canoe, but it is uncommon enough not to be a typical sight.

As to out-door games, the most violent in which adults engage is shuttlecock. The shuttlecock is made of several round layers of snake's skin, with three or four feathers stuck into it. No battledores are used, but the shuttlecock is kept up in the air, and most dexterously kicked with the flat bottom or broad side of the white felt sole of the Chinese shoe, the hand being occasionally brought into play to keep it from falling to the ground. Several different strokes or rather kicks are given; one a backward one, which must require a considerable amount of practice to attain proficiency in. A more sedentary pastime is that of flying kites, in which grown up men indulge, while youngsters stand by and look on. Very ingenious are the different forms and shapes of kites made, and some, like birds, are so well manipulated, when in the air, as to deceive at first sight.

Blind singing girls perambulate the streets at night, ready to accompany their song with the péi-pá, or guitar; and itinerant ballad-singers of the other sex can be hired by the day. Story-tellers are pretty sure to get a good crowd round them while interesting episodes in Chinese history are recounted to their listeners. In any open space, or lining the broader streets, are peep-shows, the more crude native production being replaced in many cases, during the last twenty or thirty years, by stereoscopic views. Jugglers, and Punch and Judy shows, as well as gymnasts, are always certain of a circle of admiring spectators.

The ladies join in a few of these amusements, as has already been pointed out, but are debarred from the great majority of those which cannot be enjoyed in the privacy of their dwellings. They kill time by playing cards, dominoes, occasionally going to the theatre, gossiping, and visiting—

when they are quickly carried in closed chairs through the narrow streets invisible to everyone, and everyone and everything equally invisible to them.

As to childrens' toys and sports, though one writer in an English periodical very sapiently (?) remarks that there are no toys in China, yet it needs but a few steps in a Chinese city, in the South at all events, to show the absurdity of the statement. Besides taking their share in the enjoyments of their elders, they have more especially for their benefit top-spinning, paper lanterns in the shape of fish, iron marbles, toy cannon and weapons, and a thousand and one different games and toys with which the ingenuity of the caterers for their amusement fills the toy-shops, and covers the stalls at the street corners.

ANCESTRAL WORSHIP.—Ancestral worship is filial piety gone mad. True to their practice of retaining customs and habits for centuries and milleniums, the Chinese nation has not given up this most ancient form of worship, and the original worship of ancestors, like the older formation of rocks on the earth's surface, is strong as the everlasting hills, and though overlaid by other cults, as the primary rocks are by other strata, is still at the foundation of all, nearly all the other methods of worship being later additions and accretions: the worshipping of ancestors thus underlies all their worship, and many of their every day acts and deeds. 'Social customs, judicial decisions, appointments to the office of prime minister, and even the succession to the throne are influenced by it.' A magistrate, for instance, will punish a criminal much lighter if he is the eldest or only son, in case one or both of his parents have recently died, than he otherwise would, for fear of preventing him sacrificing to the dead. An emperor on accession to the throne must be younger than his predecessor, in order to worship him. Ancestral worship has been defined as including 'not only the direct worship of the dead, but also whatever is done directly or indirectly for their comfort: also all that is done to avert the calamities which the

spirit of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities.' Under such a description as this, the actions which it gives rise to will be found to permeate nearly every phase of Chinese life:—Concubinage, adoption, house-building (both of private dwellings and clubs), the institution of the Tung-wa Hospital, the laying out of streets, modes of revenge, and methods of capital punishment, are partly due to the same cause. Certain festivals, the consuming desire to have sons, and the despising of daughters—all centre in this, and take their motive force from it. This worship is the only one that is entitled to the name of the National Religion of China, as the dead are the objects of worship of poor and rich, young and old throughout the length and breadth of this immense empire. Every other form of worship and religion they are willing to give up, but this is so interwoven into the texture and fabric of their every-day life, and has such a firm hold on them, that scarcely anything, short of the miraculous, forces them to give it up, with such tenacity of purpose do they cling to it. The Roman Catholics, with more worldly wisdom than piety, allowed their converts at one time to retain this worship—though not now; the Protestant missionaries find it the most formidable obstacle to the introduction of Christianity; the Mohammedans in China do not allow it; and it is one of the strongholds of opposition against all Western progress and science.

Believing that the spirts in the next world stand in need of the same comforts and necessities as the inhabitants of this world, they hold it is consequently the bounden duty of friends and relatives of the deceased to forward these to them; but with that curious trait of the Chinese mind which believes in large promises, but small fulfilments—in great show and little reality—the articles forwarded into the spirit world for the use of their departed relatives, instead of being the veritable articles used in this stage of existence, are like so many Chinese things—shams. For houses, boats, clothes, sedan chairs, bills of exchange, and mock-silver dollars, and every conceivable object of use, in this mundane sphere of

existence, have paper and bamboo models made of them. Expense, of course, is not spared in the production of these objects, but still it will readily be understood that objects made of such flimsy materials cannot be worth a tithe or a hundredth part of the genuine article. These are forwarded into the next world by being burned. They proceed even further, for they send supplies to the beggar spirits, who may have been neglected by living relatives, or who may have no relatives living, and to the spirits of those who have died at sea, in war, of starvation, or abroad. 'They believe that nearly all the ills to which flesh is heir—as sickness, calamity, and death are inflicted by these unfortunate and demoniacal spirits.'

The usual, if not universal, belief with the Chinese, is that a man possesses three souls: after death one goes into the ancestral tablet prepared for it, where it receives the worship of the man's descendants at proper and stated times; at such times, also, worship is paid at the grave to another soul; while the third goes into the nether world to receive the rewards or punishments of the deeds done in this—finally to return to the upper world again as a god, a man, beast, bird, or reptile, according to its merits. This third soul can also be worshipped at the City Temple, the god of which is the ruler of departed spirits, and has an *entourage* of officials, lictors and attendants, the same as the Governor of a Chinese City. Bribery and corruption reign rampant there just as in the corrupt world of China.

When a Chinese directs in his will that a certain portion of his estate is to be reserved for the carrying out of ceremonies at his grave, in accordance with the principles of ancestral worship, English Courts of Law, in the cases that have come before them, have decided that such a bequest is void, as tending to a perpetuity, and money cannot be bound up for an indefinite period, which is not intended for a charitable purpose. (*See cases* of Yip Cheng Neo *v.* Ong Cheng Neo L. R. 6 P. C., appeals 381; *also,* Hoare *v.* Osborne L. R. 1 Eq. 585. The latest

decision is, 'In the matter of the estate of Tso Wing Yung *(Judgt.)*' reported in 'China Mail' of 6th May 1891.

Books recommended.—'An Essay on Ancestral Worship,' by Revd. M. T. Yates, D.D., dealing with it generally, and another 'The attitude of Christianity toward Ancestral Worship,' dealing with it historically.

ARCHITECTURE.—The Chinese have made but small advances in architecture: they have not proceeded beyond the first steps of architectural construction. The first principle which they have acted upon appears to be that of raising two side-walls to support the beams of the roof. The length of these beams, in buildings of any size, necessitates the adoption of rows of pillars to support them. To obviate the too great multiplicity of these pillars, what has been described as 'a very pretty system of "king" and "queen" posts have been contrived, by which the pressure of several beams is transmitted to a single pillar.' These are often beautifully carved, and there is much scope for variety. Tradescant Lay, from whom we have already quoted, further says, 'a lack of science and of conception is seen * * * but fancy seems to have free license to gambol at pleasure, and what the architect wants in developing a scheme, he makes up by a redundancy of imagination.' Williams says, 'In lighter edifices, in pavilions, rest-houses, kiosks, and arbours, there is, however, a degree of taste and adaptation that is unusual in other buildings, and quite in keeping with their fondness for tinsel and gilding rather than solidity and grandeur.' Another sinalogue says, 'their ornamentation is often beautiful. But, even in their ornamentation, the Chinese, rarely, if ever, exhibit congruity of detail. The details are often perfect, but they are seldom in such full harmony with other details as to present to the spectator the pleasing aspect of a harmonious work of art.' Their construction is bad; very little regard is paid to outline, except in pagodas, roofs of temples, and bridges, but the ornamentation is the pleasantest feature, on which the greatest care is bestowed.

We have often heard from an old resident in China a description of the impressions produced by the first sight of

Canton. Before reaching China, accounts had been received of the destruction by fire of a Chinese theatre, and the loss of life of thousands of Chinese. Arrived in front of the city, a remembrance of the frightful catastrophe led the newcomer to suppose that the torn-down look of the houses and sheds was the result of the destructive element; the idea never occurring that the usual habitations of the citizens of such an enormous city were such as these. The magnificent churches and cathedrals, the stately edifices, the superb mansions, are all wanting in a Chinese city; instead of the broad streets, spacious avenues, and large squares—congeries of narrow lanes, a maze of alleys (scarcely one entitled to the name of a street, according to our acceptation of the term); and the few open spaces in front of the temples—not worthy to be dignified with the title of squares. Lining both sides of the way, if in a family street, the walls are formed of bluish-grey bricks, neatly pointed in mortar with granite foundations, reaching several feet above the surface of the ground. Two or three long steps of granite, extending from wall to wall of the house, lead up to the front, which, with the exception of the door in the centre, presents a blank wall to the passer-by; there are no windows, only a plain massive double-leaved wooden door fastened by double-wooden bolts. These doors are often left open during the day, and the privacy of the inmates ensured by two outer, lighter constructed, wooden doors, only reaching a little more than half-way up the door-way. The side walls of the house project a couple of feet or so, and support the eaves, which are carried out a corresponding distance, and shelter the few feet in front of the door-way. The walls are generally the thickness of the length of a brick, and after eight or ten courses, a course of bonders is laid. The door once entered, over the high wooden threshold, one finds one's self under a small introductory roof, which shelters the porter's room, and facing one is a row of large wooden doors in sets of three pairs or so, reaching from wall to wall; beyond these is a small court, open in the centre to the sky, where some green glazed pots of ornamental flowers or plants are standing on

similar flower-stands. The whole house is now before one, the separate apartments being under different roofs, the foremost being the reception hall; for a Chinese residence is a collection of small buildings, except amongst the poorest classes.

A ground floor is all that many houses can boast of, and this is generally tiled with red flooring-tiles, a foot square, and an inch in thickness. Marble tiles are occasionally laid on the ground, but they are not highly polished. If there are first floors, they are usually under one or more of the inner roofs.

In some of the houses, more especially the hongs and godowns fronting the river in Canton, there are as many as six, eight, ten, or twelve separate roofs one behind another in a row, with courtyards between each, and roofed-over passages on each side of the courtyards. These courtyards serve the double purpose of giving light and ventilation, and take the place of windows, which are mostly confined to the interior of the houses, where they open on the courtyards.

The tent, it has very generally been thought, has furnished the model for the construction of the roof in kiosks and other buildings; but one or two writers have lately dissented from this opinion.

Ceilings are but seldom seen, nor are the walls plastered or papered. The roof tiles are laid in alternate rows of roll and pantile, or small semi-cylindrical, and broad, slightly concave ones, the traces, it has been pointed out, of early split bamboo roofing, and not of the tent structure. In good roofs a second layer of these is put on above the other, or even a third on the top of all.

The habitations of the poor are often the merest hovels, and many workmen, as well as the poorest classes, live in matsheds, the framework of which is made of bamboo, and the walls and roofs of oblongs formed of bamboo leaves fastened together. These matsheds, built of the 'attap,' as it is termed by the Malays, are very convenient, being easily and quickly put up without a single nail, the bamboo poles being tied together with strings of split rattan, and as easily taken

down when done with. They are largely used as temporary structures for religious festivals, and many other objects; one of the most curious being the construction of one over a house in the course of erection, to protect it and the workmen from the heavy tropical rains.

Along the banks of the rivers, over the mud flats, are found many of the poorest sheds and shanties, of a nondescript character—old boats often forming the foundation, and the superstructure made of anything and everything, reminding one of Mr. Peggotty's famous ark, as described in 'David Copperfield.'

The houses of the better classes have much ornamentation about them. Stucco work representing human figures, birds, animals, and flowers, is often found over the front of a house, as on a frieze, and below the projecting roof; or the same kind of ornamentation is found on inner walls, and affords a pleasant relief to the plain monotony of the otherwise bare brick walls. Variety is also given by the octagonal, circular, and pear-shaped doorways, which pierce the walls in the suites of apartments, gardens, and rockeries of the superior class of houses: a quaint picturesqueness is added by the geometrical patterns of the combination of door and window in one, the rows of which serve as screens or partitions between the different rooms, as well as by the fixed open work partitions of like construction. Carvings of fruit and flowers, and gaudy paint-work also add their bizarre attractiveness to the *toute ensemble*. The roofs of the shops are built like those of private houses, the shape being that of a V. turned upside down; but instead of sheltering themselves behind a plain brick wall, as in the case of the dwelling houses, they are quite open to the street, and often have an upper story supported in the front by a broad brest-summer. The whole shop is open to the street, and is closed up at night by shutter-doors. A granite counter occupies a portion of the space in front, and a hard wood counter runs at right angles to it back into the shop. Behind the shop proper is the counting room. The sign-boards, though not strictly speaking an architectural

feature of the buildings themselves, add much, by the brilliancy of their reds and greens and gilding, to the picturesqueness of the business streets, and relieve the sameness which would otherwise result from the want of architectural decoration. These sign-boards are broad boards, ten or more feet in length, suspended at each side of the shop front; some are set in stone bases, while others hang over the entrances, or in the shop itself. A glance down one of these streets with its scores or hundreds of many-coloured sign-boards is quite kaleidoscopic, as the glare of the tropical sun flashes on their variegated hues; while in the softer shades of the covered-over streets, they serve to lighten up the semi-religious gloom.

In the construction of the temples and public buildings, where space is not so restricted, the main structures—two or three in number—stand isolated, with stone-paved paths and stone steps leading up to the stone terraces on which they are built, venerable trees shading the otherwise open spaces. The dwellings of the abbots and monks, or the subsidiary buildings, are at the sides or behind, with numerous corridors leading to the different apartments or suites of rooms. Most of what has been written above applies to Canton and its neighbourhood, for of the different inhabitants of China, it may be said with truth to a greater or lesser extent, *hi omnes lingua, institutis, * * * inter se differunt*, and their dwellings, though on the main constructed on the same general outlines, have peculiarities of their own in different parts of the country; for instance in Amoy many of the houses have an upward curve at each end of the top of the roof, quite foreign to the extreme south of China.

'There is nothing more incomprehensible to a foreigner than an official residence, with its gates, folding doors, halls, side-rooms, balconies, carved and frescoed pillars, lattices and matted ceilings * * *. The frescoes are gaudy, and represent every conceivable subject, from genii walking among clouds to a moth upon a peach. The roof is a tangled mass of Asiatic glory. The Sz-chuanese houses excel in their exterior decorations; the ridges, gateways, and corners, are beautifully trimmed with broken bits of blue and white

porcelain, which at a distance have a most pleasing effect * * *. The houses, except in the large cities, are flimsy affairs, with walls of pounded earth, and roofs thatched with straw.'

The roof has been considered the chief feature of Chinese architecture; and there is no doubt that a great amount of decorative art is expended on the massive roofs of the larger and finer temples, and public buildings. 'The lightness and grace of the curve of these heavy roofs is worthy of all praise;' they are sometimes constructed double, or in such a manner as to give the appearance of two roofs. 'The object in this is to lend an air of greater richness and dignity.' The roof, it will thus be seen, does not occupy, in public buildings and temples, the subsidiary position that such a part of the structure takes in the West. It is the most striking object in this class of buildings, and with the numerous varnished timbers and posts, the green glazed tiles and glazed dragons, pearls, &c., and unhidden by plastered ceilings, they look most picturesque. On the other hand, the roofs of private dwellings are simply for use.

In ancient China it would naturally be expected that the whole land would be full of old ruins. Such is, however, not the case; even the Great Wall has been re-constructed once or twice. There are some structures still standing that have stood for more than a thousand years; but to find older ones than this, it is necessary to excavate the mounds—the tombs of ancient cities—where a few stone buildings may be found: one, built seventeen centuries ago, was recently discovered. Cave and rock dwellings are also to be seen in some parts. The great majority of buildings are modern, in the sense that that word has when applied to anything in China: for many things that are classed under that category would be considered to be mediæval, or ancient in the West. The reason for this paucity of relics of antiquity is not far to seek. Much of the material employed is not fitted to withstand the ravages of ages, and, when it is, the flimsy style of construction does not ensure that durability which it might otherwise hope to attain; added to which, the humidity of the climate, and

the insidious attacks of insects, all militate against handing down to posterity the works of its forefathers; furthermore, the glance of the Chinese has always been a retrospective one—back to the hoary ages—and the tendency has not been to build for future times. It is a curious feature in Chinese building construction, that so little stone has been employed. The streets are paved with it; the city walls are partially built of it; so are the foundations of houses; and the end counters in shops; as well as some of the outer columns in temples; but otherwise it is a rare thing to find it entirely used in the building of any structure, except commemorative arches and bridges. 'The Chinese have been acquainted with the arch from very early times, though they make comparatively little use of it.' Many elegant bridges have been constructed in different parts of the empire, some of great length.

Commemorative arches, as these peculiar quaint portals may be styled, are generally put up by imperial command or permission, to commemorate the virtuous and brave. They consist of a large centre and two smaller side gateways, the material employed in the South of China being generally granite, in the West soft grey sandstone. There is generally a considerable amount of ornamentation about them in the way of carving, and, 'in the West of China the flowers and figures carved in relief are of marble delicately fitted and highly polished.' In the streets over which they are erected, they at all times form a pleasant contrast to the otherwise common lack of architectural adornment. Inscriptions are cut on them setting forth the virtues of the individuals whose deeds are immortalised by their erection.

The pagoda is one of the most graceful specimens of Chinese architecture. Its form is supposed to be derived from the spire on the top of the Hindoo dagoba. In the extreme south of China they depart more from the Indian prototype, and are tall, slender, hollow towers, built of brick, generally seven or nine stories in height, and often octagonal in shape, tapering to the top; each story having a roof projecting from the body of the pagoda all round. About the neighbourhood of Amoy they are not so graceful in shape, while in the North

some of them more nearly resemble the Indian dagoba. The finest in China was the celebrated Nanking porcelain tower, which was destroyed by the Tai-ping rebels. The cupola, or dome, is almost entirely unknown.

Mohammedan architecture deserves some mention, and it is possible that the superiority of the Ming architecture may be traced to it.

Books recommended.—'The Chinese as they Are,' by Tradescant Lay, chapter on architecture. Journal of C. Br. R.A.S. New Series. Vol. XXIV., No. 3, article on 'Chinese architecture,' by Revd. Dr. Edkins, and article in same number on 'The Tent Theory of Chinese architecture' by S. R. von Fries, and discussions in the same number on the two papers. 'L'Art Chinois,' heading of architecture, by M. Palélogue. Same subject in William's 'Middle Kingdom,' and in most Text books dealing with China. An account of cave dwellings is found in Williamson's 'Travels in North China.'

ARMY.—The military elements, which may be grouped together under the general term of the Chinese army, are various in number and different in composition. The three main, but quite distinct, divisions are:—

(1) The eight banners, comprising 'all living Manchoos and descendants of the Mongolian and Chinese soldiery of the conquest.' These furnish guards for the palace and garrisons in different principal cities and other places.

(2) The Chinese provincial army of the 'Green Standard,' comprising the land and marine forces. The former numbers 400,000 or 500,000, and is 'an effete organization discharging the duties of sedentary garrisons, and local constabulary.'

(3) The braves or irregulars, enlisted or disbanded as required, and used for actual warfare; no approximate guess can be made of their numbers.

Bodies of the troops are being trained, in the European style of warfare, at Peking and other important centres; the bugle-call is now heard in the north at Tien-tsin, as well as in the heart of the empire at Hankow, and in the south it is also making itself familiar to ears which a few years since only knew the sound of the gong and drum: but the numbers so drilled, form, as yet, but a small proportion of the whole

armed force of China. Matchlocks, gingals, bows and arrows, spears and lances, are still the weapons of many. Sometimes foreign arms are put into the hands of the soldiers without proper instruction, and at other times costly weapons rust and 'are completely useless from neglect.'

The Chinese is not a fighting animal. Pitted against Europeans, his tactics have been often like those of the native dog—much bluster, but little done, and easily driven off. It is said Chinese soldiers are brave in flight, for 'brave' is written on the back of their jackets, but it is also written in front, and when properly drilled, armed and led, they are not wanting in courage, as the Ever Victorious Army under General Gordon gave proof. Besides, their history is as full of brave deeds and desperate valour on the field of battle, as that of any other nation.

Books recommended.—Mayers' 'Chinese Government' and 'Account of the Army of the Chinese Empire' by Sir Thos. Wade in 'Chinese Repository,' Vol. XX., pp. 250, 300 and 363.

ART.—Painting is still in its mediæval stage in China: the laws of perspective, and light and shade, are almost unknown, though the former is occasionally, to a slight extent, honoured with a recognition. Height usually represents distance in a Chinese painting, that is to say, distant objects are put at the top of the picture, and near ones down below them, while but little difference is made in the size. As regards light and shade, it is amusing to see how the Chinese cannot understand the shadow in a photograph, and no shading is put into landscapes, though M. Palélogue states that the Chinese have sometimes attained to the expression of the most artistic and delicate effects of light and shade, instancing the grand landscape school of the T'ang dynasty as producing perfect works under this class. The arrangement of objects, and the grouping of persons in natural attitudes, would appear not to be taught according to our ideas on the subject. Symmetry is the object aimed at; the subsidiary parts are treated with as much care as the principal; the smallest details are elaborated with as much minuteness as the most important. Figures are nearly always represented full-faced;

and the heads are often stuck on at a forward angle of forty-five degrees to the rest of the body: this being the scholar's habitual attitude, and indicative of much study. An inane look often rests on the countenance; if any expression is shown on the lips, it is a combination of a supercilious smile and a lifeless composure. The true expression of the lips and mouth is most difficult for the Chinese artist to catch. Ivory miniatures, perfect in the fidelity of their copy of the original photograph supplied to the artist, are here deficient—an imbecile simper often replacing the natural expression. What the Chinese delineator considers of prime importance is the representation of the status occupied by the subject: as to his rank in the official service, or grade in the literary corps, or social position. The presentation of a living, feeling soul revealed in its index, the face, sinks into utter insignificance in comparison with the exposition of the external advantages of rank and fortune, or of the tattered rags of the old beggar fluttering in the breeze. Rough outline sketches in ink of figures and landscapes are much admired. In these, impossible mountains, chaotic masses of rock, flowers, trees, and boats, are depicted in such a manner as to call forth but little enthusiasm from the Western observer. 'As draftsmen their *forte* lies in taking the portrait of some single portion of nature's handiwork. Many of these they have analysed with great care, and so well studied as to hit off a likeness with a very few strokes of the pencil * * *. There is a peculiarity among the Chinese which has risen from the command they have over the pencil. They hold it in nearly a perpendicular direction to the paper, and are therefore able, from the delicacy of its point, to draw lines of the greatest fineness, and, at the same time, from the elastic nature of the hairs, to make them of any breadth they please. The broad-strokes for the eye lash and the beard are alike executed by a single effort of the pencil.' It has been pointed out, that the exigencies of Chinese writing demand an education of the eye and hand, analogous to that required in designing. The handling of the camel's hair brush—the Chinese pen—every day, gives a facility and readiness of touch and expression.

The Chinese artist has learned a lesson, which has only within the last few years been understood by us in our natural history museums. He copies all the parts of a bird in detail, and then, it has been aptly said, He studies 'the attitudes, and the peculiar passions of which attitudes are the signs, and thus represents birds as they are in real life, * * * though they may be rudely executed in some of their details. Nor is this fidelity confined to birds alone, neither is it a new advance in their art, as we find it recorded of Ts'ao Fuh-hing, a famous painter of the third century, that, having painted a screen for the Sovereign, he added the representation of a fly so perfect to nature that the emperor raised his hand to brush the fly off.' We ourselves have seen a cat go up to examine a bird, which was drawn standing on a spray in a most natural manner. These stories point out one of the most striking characteristics of certain Chinese painting—its graphic character, and remind us of Appelles' horse which the living horses neighed to, as well as the other famous story of a horse trying to eat a sheaf of corn on the canvas. With equally minute care they faithfully copy flowers, bamboos, and trees, noting carefully the minute ramifications of branches, as well as the action of each particular kind of wind on the objects painted; while, however, all these points are being attended to with a patience worthy of the highest commendation, as it produces a fidelity true to nature, yet at the same time 'the whole perchance is vastly deficient in correspondence and proportion.' This entering into the mysteries of nature and the reproduction of some of them with an approach almost to photographic fidelity, scarcely to be expected from them, judging by some of the other productions of their pencils, is of interest and use to the botanical student, since the illustrations in such a native work, for instance, as the great Materia Medica, the Pên t'sao, give a far better idea from, their, in many instances, great truthfulness than the mere letter press would convey to the foreign student. Their attempts at depicting animal life result in rude, uncouth forms, and the conventionality of the attitudes of the human figure does away with the charm which

attaches to many of their products. The proportion and grouping together of the different parts of an object are defined by a conventional canon, to the rigid adherence of which is due much of the unreality so conspicuous in their attempts at portraying the human form divine, and they have remained at the same imperfect development of this branch of their art for the last nineteen centuries. This stage has been compared to that of Italian painting in the time of Giotto and Simone Memmi, added to which is their entire ignorance of anatomy, the result of this ignorance being often a caricature of the human body. Where the interior framework of the bones gives a fullness to the contour, there is depicted a fatal flatness or even a caving in; where the rounded muscles give lines of beauty, instead of a curve is drawn a straight line. The crude contrast of much of their colouring is also offensive to the Western eye, trained to the harmonious from childhood. At the same time all praise must be given to the richness and delicacy of their colouring, which, without any scientific laws to guide them, they seem intuitively to know how to apply. They are very fond of their works of art, and the mansions of the wealthy are hung with scrolls depicting landscape and sprays of flowers, with birds, insect life, etc. Even the poorer classes adorn their humbler dwellings with cheaper specimens of pictorial art, and scarcely a boat of any pretensions on the Canton river but is ornamented with a few pictures, while the sellers of sketches in black and white find a ready sale for their wares in the streets.

Religion, nature, history, and literature, have all inspired the Chinese artist with a more or less varying degree of success.

If implicit credence were to be given to the accounts of the Chinese themselves, painting was first practiced B.C. 2,600, but the art in China has quite a venerable enough antiquity without ascribing to it such a hoary one. Mural decoration appears to have been the first application of it, and the Chinese emperors frequently had the walls of their palaces so adorned. In the third century before the Christian era paintings were made on bamboo and silk, whether pen

and ink sketches or in colour it is difficult to say; but a great impetus was given to the art, when, in the first century of our era, paper was invented.

The second epoch commences sometime after the introduction of Buddhism into China. It exerted a beneficent effect on the stagnant state of ancient art with its new vistas, which it opened out, and its new fields for fresh achievements. Buddhism was vigorous in those days, and its monasteries were multiplied to an enormous extent, so that in A.D. 845 there were more than four millions of them. They were schools of literature and art, and many paintings were executed on long rolls of silk, illustrative of the life and death of the founder of Buddhism and Buddhistic subjects.

Other schools arose which also devoted themselves to religious art, as well as other kinds. Between A.D. 265 and A.D. 618, Chinese authors mention about five hundred painters of celebrity, in addition to those belonging to the religious school. Besides the subjects belonging more especially to the latter school, animals, the delineation of the human face, of the animal creation, and of landscape, engaged the attention of the artist. The high position that art took at that period may be seen from one example alone out of others:—during the reign of Moti A.D. 502-550, one of the members of his privy council was appointed to adorn the imperial temples with paintings.

The third epoch of Chinese art commences with the T'ang dynasty (A.D. 618-960) and ends with that of the Sung. At the beginning of this period Chinese painting divides itself into the Northern and Southern schools, so named from the respective parts of the country in which those belonging to them resided, the chief distinction between the two schools being that the Southern was less trammeled by the canons of art to which the Northern school rigidly adhered. To the former school belonged Ouan Mo-kie, described as one of the most original artists of China. Like many of China's artists, he was not painter alone, but poet and musician too, for the beauties of nature's landscapes, which were his special *forte*, were not only interpreted by his brush, but sung by his muse

as well. He reduced his methods to writing; and for two centuries afterwards, viz.:—the eighth and ninth, they led the artistic world to go direct to nature as their mistress and model. 'The most brilliant painter of this epoch is Au To-huan.' Mountains with pagodas, convents, and Buddhistic scenes were what he delighted to paint. During the ninth and tenth centuries, the painting, in all their various movements, of animals and flowers, occupied the attention of all the artists, but at the same time the Buddhist school still pursued its course, and produced works of great merit. In the tenth century, two artists of the first rank deserve mention—King Hao and Hoang Tsuan. There are two specimens of the latter's style in the British Museum.

The fourth epoch is that of the Sung dynasty, and is marked by a rejuvenescence of literature and art after the troubled periods which immediately preceded it; but owing to the disfavour under which Buddhism fell, the religious school of art also fell into a state of decadence in the twelfth and thirteenth centuries, though a few artists of great ability still are to be found in this branch. The school of landscape artists, started on the right track under the former epoch, rose to the 'highest point of art.' The beauties of spring-time with its joyous bursting of bud, leaf, and flower, the sweets of summer, the sadder traits of autumn, and the snow-clad beauties of winter, all engaged their brushes. Amongst the masters of this style may be mentioned the two Li-cheng, one the chief of the Northern School, and the other belonging to the Southern; the former was followed by numerous artists during the eleventh, twelfth, and part of the thirteenth centuries, but unfortunately in the devotion to their master, they began to copy the style of the man rather than to follow him in his sincere adoration of Nature herself. In conjunction with 'a new tendency,' which 'manifested itself, each school, each studio,' took as a speciality the production of a certain 'picturesque detail, and ceased to see landscape in its whole.' As examples of this tendency may be instanced the two brothers Ma Yuan and Ma K'on, who confined themselves to 'pines, cypresses, cedars, and steep rocks;' another only cared

to reproduce 'the effects of snow;' others confined their attention to the feathery bamboo with its stiff stems, tender green leaves, and the graceful curves of the topmost boughs; another speciality was 'clusters of flowers in the spaces between glazed tiles on a roof,'—surely a singular taste; 'bull-finches, bamboos, and rocks' are named as the objects on which Li-ti exercised his brush; snow-laden pines and clumps of trees were what another artist loved to reproduce; while 'plum trees and flowers' were what Chong-jen singled out as worthy of his skill; other painters had the good sense not to confine themselves to one speciality. Some wonderful productions of birds, lifelike and natural, were painted during this period.

The fifth epoch is that of the Yuan, or Mongol dynasty. The Mongol conquest of China stirred up the comparatively stagnant pool of Chinese native life, and introduced a stream of vivifying influence from the more Western nations. Other styles of art were introduced to the Chinese, who had for some centuries seen but little from outer lands to inspire their genius, or spur on their adaptive efforts. These influences from abroad, more felt in other branches of art, did not make such an impress on painting as one might suppose, though some traces of such influence are to be found. Coupled with this, there was also a renaissance of Buddhism, which the tide of Mongol rule brought in with it, and which made itself felt in the artistic world, as well as elsewhere. The divisions, which we have noted in the Sung period, still continued. The characteristic of the painters under the Yuan dynasty is 'the taste for bright and brilliant colours.' A tiger and cubs, executed by one of the artists of this dynasty, is to be seen in the British Museum.

The sixth epoch is that of the Ming dynasty (A.D. 1368-1643). Painting benefited in the first years of this dynasty by the improvements in technical art which took place, though again not to such an extent as in some of the other branches of art, and it, during this epoch, began to decline from about the middle of the dynasty. Consequently, it is convenient to divide this epoch into two periods, lasting respectively from A.D. 1368 to 1488, and from 1488 to 1643.

The style of this first period of Ming dynasty art may be characterised as without much originality, but with other characteristics of first importance: a style of art 'without great eminence, but without decay.'

In the second period of this epoch 'begins the decline of Chinese painting.' The causes of this decadence commenced centuries previously, when, for a study of nature at first hand, was substituted a servile imitation of some master-hand, whose inspiration was derived from the faithful communion with nature herself, which his disciples neglected. That snare of the Chinese in so many branches of their learning and knowledge, the blind following of set rules and canons, again showed itself in their reproduction of the phases and aspects of nature in her revelations to man, for instead of lifting up their eyes and seeing the fields ripe for a harvest, ready for those who would go to reap it, they contented themselves with the achievements of the past, and let the golden opportunities slip.

The difference between these two periods, the first and second halves of the Ming dynasty, is marked, and the beginning of a new style is seen, which prevailed in the seventeenth and eighteenth centuries.

The seventh epoch is that of the present dynasty, and under it the decadence, previously foreshadowed, and commenced in the preceding dynasty, becomes *un fait accompli*. The absence of inspiration is seen, and for it is substituted the use of certain illustrated works, which serve as dictionaries to the aspirant for fame, from which the painter copies the different figures or objects, already prepared for his use in all possible situations of ordinary Chinese life: he has degenerated into a copyist; for it only remains for him to group them. Under the third emperor, Yung Ching (A.D. 1723-1736), there was a tendency towards improvement, but the bounds of tradition were not burst: it stopped short of a renovation of the whole art. The Jesuit missionaries at Peking attempted to introduce the principles of Western art as applied to painting, but, though they executed numerous works, the Chinese were not far enough advanced to adopt such a

complete reversal of all their preconceived ideas and canons of art. In the South, Chinery, an English artist, who painted many scenes of Chinese life, exerted, in the first half of the present century, some influence on the miniature painters for foreign residents of Canton and Macao; and the copying by these of foreign portraits has doubtless modified their modes of expression and improved their style to some extent, but the body of Chinese painters has not been affected thereby.

Books recommended.—The chapter on art in Tradescant Lay's 'The Chinese as they Are.' Most of the Text Books contain articles more or less meritorious, but one of the most interesting and appreciative accounts is to be found in 'L'Art Chinois,' by M. Paléologue, to which we are indebted for much of the information given above.

ASIATIC SOCIETY (CHINA BRANCH OF), was started in Hongkong in 1848, and continued in existence until 1859. Before it was defunct, a 'Shanghai Literary and Scientific Society' was commenced in 1857, which was shortly after changed into the 'North China Branch of the Royal Asiatic Society;' a few years since the word 'North' was dropped out of the Title. These two societies have published a number of 'Transactions,' forming, when complete, a set of some scores of thick and thin *brochures* full of most interesting and valuable information on China, and Chinese subjects, the result of much research and study. The present China Branch of the Royal Asiatic Society has its meetings in Shanghai; the membership is considerable; the subscription is Five Dollars a year, which may be commuted by a payment of Fifty Dollars, entitling the subscriber to be a life member. Those who wish to belong to the Society should apply to the Secretary in Shanghai. Members receive the 'Journal of the China Branch of the Royal Asiatic Society' free, and have the privilege of purchasing back numbers at a reduction of 40 % on the published prices, while the public are allowed a discount of 10 % if a complete set of the 'Journal,' as far as can be supplied, is purchased. The annual subscription to the latter, for the 'Journal,' is $5. A classified index to the articles in the 'Journal' of the N. C. Br. of the R. A. S. from the formation of that society to the 31st December 1874, is to be found in the 'Journal,' New Series, No. IX.

AUDIENCE.—During recent years the audience by the Chinese sovereign of foreign ambassadors, envoys, &c. has been one of the burning questions of the day in the Far East. As a writer in the 'Times' well says:—'Perhaps in course of time, they [the Chinese] will begin to see the absurdity of shutting up their Emperor from the foreign ministers accredited to him. There may have been good and substantial reasons, from the Chinese point of view, in refusing to present foreigners to the Empress Dowager when she acted as Regent: but there is no reason whatever—even a Chinese reason—for persisting in keeping the Emperor and the foreign ministers apart. In the last century the Emperor of the present dynasty received foreigners, and condescended to be instructed by them. The present Emperor receives his own ministers in audience every day, and is not treated as a semi-divine being, on whose face ordinary mortals may not look, as the Mikado of Japan was in former times. There is no reason in principle or Chinese practice why the sovereign should not receive the ministers at his Court, and, not to speak of earlier Emperors, there is the precedent of T'ung Chi, his predecessor, who granted an audience to the *Corps Diplomatique*. It is the absence of reason about the business, the obstinate persistence in withholding this usual mark of mutual respect, that renders it so irritating.'

To get some idea of the Chinese standpoint of view, it must be remembered that through ages past it has been the theory—a theory well sustained by practice, and where practice failed to support it, well bolstered up by Chinese historians—that China was the Suzerain State, and all other kingdoms its vassals, who, if they did not pay tribute, were in a state of rebellion, and by rights should present this open and visible sign of fealty. All presents from other sovereigns were styled 'tribute;' and to such a length was this carried, that when China was divided by two reigning houses, and when the so-called vassal State was in reality the leading State in China, and the so-called imperial family ruled over but a small moiety of the Empire, yet all presents from the more powerful State were classed as tribute in history, while the

presents from the Emperor, which, as given to a more influential State by a weaker and inferior one, were in reality more entitled to the name of tribute, were classed as presents. It must further be remembered that China has been the leading nation of Eastern Asia for many centuries past, while the rest of the world was comparatively unknown: all surrounding nations have been their inferiors, who have looked up to the Middle Kingdom as the centre from which their letters, literature, knowledge, art, and science have all originated and emanated. It is on all these reasons and causes that the, to us, preposterous claim of the Chinese has been founded.

The receiving of all their envoys and ambassadors at the Courts of Europe, to which they have been accredited for the last fifteen years, has not been sufficient, in face of all these antiquated views, to move them from their position; for, judged from the same standpoint, it is only what is to be expected that China's envoys should be received with every mark of respect and honour—nay more, for their theories would naturally lead them to expect that they should be received with that homage accorded to them by their neighbours, such, for instance, as by Corea—a homage rendered to them as representatives of the Son of Heaven—a homage given by virtue of the claim of the latter to universal sovereignty.

Whatever may be the private opinion of the handful of enlightened officials, the belief held by the majority of them, namely, the theory already enunciated above, must be upheld at every cost; for such beliefs die hard in China. And if the pressure of foreign opinion renders necessary some show of alteration, plausible excuses are put forward, or subterfuges resorted to; and eventually we find the representatives of the most powerful nations on the earth received twice—long ago once, and again this year, after years of a refusal to grant it—in an Audience Hall especially reserved for the audience of tributary nations, with only a statement that such shall not be the casea gain. For the interests and well-being of all concerned, it is earnestly to be hoped that the promise of a more fitting hall being provided for the next occasion, will be realised; one specially intended for the purpose is being,

or is about to be, built. The future only will reveal whether the reservations, equivocations, and evasions of the past will be resorted to again *ad nauseam*. At the same time it is worthy of note, as a sign of progress, that the humiliating ceremony of 'kow-tow' at these last receptions has not been demanded, for the very good reason doubtless that the Chinese are well aware it would not be performed. And as a straw showing a slight change in the current of the stupid pride and arrogance of the past, it is pleasing to see that the Czarewitch, on his recent visit to the high officials in Canton, had an imperial-yellow sedan chair provided for him —an honour never previously granted to a European, and an honour only reserved in China for the reigning family.

BIRD'S NEST SOUP.—Bird's nest soup is a luxury in China, like turtle soup in England, or even more so. The nests from which the soup are made are not like an ordinary nest made up of sticks and twigs, hay and grass, but of a gelatinous substance, secreted by the bird itself for the purpose; as Darwin puts it in plain English: 'The Chinese make soup of dried saliva;' in scientific language, from the 'inspissated mucus from the salivary glands;' or as it has been wittily put 'all out of its own head.' These nests are constructed in caves on the seashore, the swiftlet which makes them being a native of Malaya and Ceylon. The nests are gathered at considerable risk, and the best quality commands a high price, ranging from three to thirty dollars a pound, while the inferior grades are mixed more or less with twigs, &c. The Chinese consider it strengthening and stimulating, and it forms the first dish at all grand dinners. Here is a receipt for preparing *Potage aux Nids d'Hirondelles*, translated from the Chinese:—

'Take clean white bird's nest shreds, or bird's nests, and soak thoroughly. Pick out all feathers. Boil in soup or water till tender, and of the colour of jadestone. Place pigeons' eggs below it, and add some ham shreds on top. Boil again slowly with little fluid. If required sweet, then boil in clear water till tender, add sugar-candy, and then eat.

This is a most clear and pure article, and thick (or oily) substances should not be added to it. It should be boiled for a long time; for if not boiled till tender, it will cause diarrhœa.'

BIBLIOGRAPHY.—Möllendorff's 'Manual of Chinese Bibliography' is a most valuable work of reference with regard to European books, essays, and articles on China down to the year 1876; it contains 4,639 titles. As to native works, Wylie's 'Notes on Chinese literature' is invaluable; it treats of 1,745 Chinese books. For an account of the immense compendiums of former works made by authority of different Emperors, one should refer to Mayer's 'Bibliography of the Chinese Imperial Collection of Literature,' published in the 'China Review,' Vol. VI., pages 223 and 286.

BOOKS ON CHINA.—The books written on China are numerous (See last article). Nearly every one that has taken any interest in the country or people has written about one or both. Missionaries, merchants, military and naval men, scholars, professors, teachers, interpreters, consuls and vice-consuls, ambassadors and diplomats, travellers and globe-trotters, the literary man, reviewers, novelists and poets, as well as the Chinese themselves, have all contributed their *quota* to instruct Europe and America as to things Chinese; and, naturally, from such a varied standpoint, the views presented are diverse. The books produced range through all branches of the subject: the languages and peoples, the history, geography, natural history, government, customs and manners, books, arts and industries, religions, politics and commerce—all come in for their full share of attention, each having not a few books to illustrate it.

We do not propose to give a list of a hundred of the best books on China, but pick out ten, the perusal or study of which will give a very good idea of this interesting people.

(1) William's 'Middle Kingdom.'—To those who wish to get a general idea of the Empire, and all that concerns it and its people, there is not a better book. It is a perfect repository of information for the general reader, and brought

down to present times, as it has been in its revised edition. it doubtless will maintain its position as a general text book on the subject for many years to come.

(2) Archdeacon Gray's 'China.'—A book in two volumes, profusely illustrated by Chinese drawings, and giving much information, not in the style of a text-book, but a great deal of it consisting of a personal narrative of what the author himself saw during his long residence in China.

(3) 'Historic China and other Sketches,' by H. A. Giles, of H. B. M's. Consular Service, an octavo volume of 400 pages, containing short sketches of the different historical periods, and essays, &c., all written in a light and pleasant style, and containing much information.

(4) Doolittle's 'Social Life of the Chinese.'—A book full of all the curious superstitions, strange ceremonies, and customs of the Chinese, as more particularly seen at Foochow.

(5) 'Ling-nam,' by Rev. B. C. Henry.—A pleasant brightly written book of travels in the Canton Province, with descriptions of its beautiful scenery, fine rivers, and thickly populated districts.

(6) Miss Gordon Cumming's 'Wanderings in China,' is light pleasant reading, and gives the general reader a good idea of the coast ports.

(7) 'Journeys in North China,' by the late Dr. Williamson, containing an immense amount of reliable information, principally about that portion of China.

(8) 'China Review.'—A bi-monthly magazine, published in Hongkong, dealing with all subjects interesting to students, now in its 19th volume.

(9) 'Journals of the North China Branch of the Royal Asiatic Society.' See article on Asiatic Society.

(10) Professor Legge's 'Chinese Classics' contain the Bible of the Chinese nation, which every school-boy is taught to learn by heart, and on which the government of the whole empire and the fabric of Chinese society is based.

The above books might be increased to ten times ten easily enough, nor, by placing these first, do we intend to

imply that many of the rest would not equally claim to be mentioned with them. With such an *embarras de richesses* it is difficult to know where to begin. Of books of travel, we may instance 'Old Highways in China,' by Mrs. Williamson, as a light and readable book, containing a good deal about the women and children. 'Life among the Mongols' is a true picture of these nomads. Of Western China, quite a literature is springing up:—Mrs. Bryson's 'Child Life in China,' treats of Han-kow and the neighbourhood of the Yang-tsz; E. Colborne Baber's 'Travels and Researches in Western China,' published as a supplemental paper of the Royal Geographical Society, Vol. 1, pt. 1, 1882; Hosie's 'Travels in Western China,' and Rev. V. Hart's 'Western China,' are all most interesting books, and well worthy of perusal. In this connection there is also Mr. Little's 'Yang-tsz Gorges.'

Still treating of particular parts of China is Baron Richthofen's splendid work, which deals with the northern part of the empire, and contains much valuable information by a traveller 'of great scientific ability,' whose explorations have been described as 'at once the most extensive and the most scientific of our age.' It is written in German.

Concerning Canton, one may read Archdeacon Gray's 'Walks about Canton,' which, besides giving much information, is also useful as a guide book. Mrs. Gray's 'Fourteen Months in Canton,' consists of a series of letters to friends at home, describing what she saw during that time. Mention should also be made of the Rev. Hilderic Friend's 'Willow Pattern,' written by one who lived amongst the people, and took the greatest interest in all their habits and customs; it is consequently a very truthful picture of Chinese life, told in the guise of a tale.

The few chapters contained in 'When I was a Boy in China,' are good as far as they go; it is written by a Chinese.

Macao has been treated of in a book, now rare and out of print, viz.:—Sir Andrew Lungstedt's 'Macao and China,' over the production of which the author spent much labour and research.

The transition from these to a lighter class of reminiscences of olden days, may be made by the reading of an old resident's recollections of earlier days, under the names of 'Bits of old China,' and 'The Fan-kwai in Canton.'

A vast amount of learning, erudition, and research are shewn in many of the books published on China, especially in the 'China Review' and 'Transactions of N. C. Br. of R. A. S.,' already mentioned, and in the twenty volumes of the 'Chinese Repository.' Any one who will take the trouble to make himself acquainted with most of the Articles and Notes contained in these three periodicals, to say nothing of 'Notes and Queries on China and Japan,' and 'The Chinese Journal and Missionary Recorder,' and 'Journals of the Peking Oriental Society,' will find that there is scarcely a subject connected with China that has not been most learnedly discussed in these pages.

To those who are fond of the marvellous, treated in a sober manner, let us recommend 'Mythical Monsters,' by Charles Gould, son of the gifted and renowned ornithologist.

From myths to worship is an easy transition, and here we have a whole host of books, especially if under this category we include books dealing with the philosophical systems. 'The Dragon, Image, and Demon, or the Three Religions,' will give an idea of the multiplicity of objects of worship; it deals primarily with the neighbourhood of Soochow, though much is applicable to all parts of China. Edkin's 'Religion in China,' and his 'Chinese Buddhism,' Legge's 'The Religions of China,' and Beal's 'Buddhistic Literature in China,' treat fully of these subjects. To those who are content with comparatively short essays, there is Douglas's 'Confucianism and Taouism,' containing two admirable monographs on these two religions, or philosophies. Then there are the admirable works of Dr. Faber, noted for sound scholarship: 'The Mind of Mencius, or Political Economy, founded upon Moral Philosophy,' and 'A systematic Digest of the Doctrines of Confucius,' besides his other works in both German and English. The Bible of the Taouists, 'The Tao Teh King,' is translated by the learned sinologue

Dr. Chalmers; there are besides two translations of the Taouist philosopher by Balfour and Giles respectively.

There are numbers of volumes containing short papers or essays, amongst which we may mention the admirable 'Hanlin Papers, or Essays on the Intellectual Life of the Chinese,' by Dr. Martin, Balfour's 'Leaves from my Chinese Scrapbook,' and Sir Walter Medhurst's 'The Foreigner in Far Cathay.'

For the Historical student there are Boulger's 'History of China' in three large volumes, Ross's 'History of the Manchus,' and the same author's 'Corea,' which necessarily deal largely with China. There is also Dr. Hirth's learned *brochure* 'China and the Roman Orient: Researches into their Ancient and Mediæval Relations as represented in old Chinese Records.'

A pleasant taste of Chinese literature may be obtained from Mr. Giles' 'Gems of Chinese Literature,' being gleanings from all times and periods.

Those fond of poetry will find it treated of in Sir John Davis's monograph on the 'Poetry of the Chinese'; and those delighting in rhymes, will find Stent's 'Entombed Alive, and other Songs and Ballads from the Chinese,' a lively book to beguile a pleasant half-hour. 'Pidgin-English Sing-Song' by Chas. G. Leland, is amusing. Freemasons and those interested in Secret Societies will find Schlegel's 'Thian Thi Hwui' of great interest. 'A collection of Chinese Proverbs' by W. Scarborough, will suit another class of readers.

Philologists have their tastes provided for in Edkin's 'China's Place in Philology,' and 'The Languages of China Before the Chinese,' by Professor Terrien de Lacouperie.

The Collector of China has had some aids provided in Dr. Hirth's 'Ancient Porcelain: A Study in Chinese Mediæval Industry and Trade,' and Dr. Bushell's 'Chinese Porcelain before the Present Dynasty;' it is a pity that the illustrations of this work could not have been reproduced. Not a few books in French have been issued from the press dealing with China, and ranging from the learned works of Julien to the recent light literature by the Chinese, 'Gen. Tcheng Ki Tong.' The other principal languages of Europe have all been

requisitioned to describe this people and their country, such as German, Italian, Spanish, Portuguese, Russian, and even Latin.

But we have already occupied more than enough space in this rapid survey of books treating on China, and the Chinese, and have necessarily left many works unnoticed. We cannot, however, close without a passing reference to Marco Polo, the celebrated Venetian traveller of the middle ages, the pioneer of the army, which, with ever increasing numbers, has visited the ere-while Kingdom of the 'Grand Khan,' Kublai Khun; but the present itinerants, unlike their great predecessor, who resided for years in the country, are content 'to do' China in a few days or months, and then hasten to instruct the ignorant world in books and pamphlets, which, often amidst interesting and sprightly narratives of stirring events, contain a mass of crude and undigested second-hand information of the people they scarcely know, and of the country they have skimmed through 'or rather passed by' so rapidly.

Books recommended.—'Manual of Chinese Bibliography,' being a list of works and essays relating to China, by P. G. & O. F. von Möllendorff. 'Collectanea Bibliographica,' appearing of late years in the 'China Review.'

BOOKS FOR LEARNING CHINESE.—Beginners are often at a loss to know what books to get to learn the different so-called dialects, or rather spoken languages of China; and we often have enquiries made on this subject. We therefore give some directions as to the books to get:—

AMOY.—For a phrase-book, get Macgowan's 'Manual of the Amoy Dialect,' and for Dictionaries, English-Amoy, the same author's 'English-Chinese Dictionary in the Amoy Dialect,' price $10. For Amoy-English Dictionary, 'Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the principal variations of the Chang Chew and Chin Chew Dialects, by Rev. Carstairs Douglas, M.A., L.L.D.' Besides these books, there is a large assortment—the largest in the country—of romanized colloquial books prepared by the missionaries.

CANTONESE.—For learning the language properly, get 'Cantonese Made Easy,' 2nd edition, price $3. 'The

Cantonese-Made-Easy Vocabulary,' price $1, and 'How to speak Cantonese,' price $3. The two varieties of Dictionaries required, are Eitel's Cantonese-English Dictionary, price $10, and Chalmer's 'English-Cantonese Dictionary,' price $3. For a mere smattering—for the acquisition of a few phrases, there is a small book specially prepared, freed as much as possible from all difficulties; it is 'An English and Cantonese Pocket Vocabulary,' by the present author, price 75 cents.

FOOCHOW.—Maclay's 'Manual of the Foochow Dialect' and Maclay and Baldwin's 'Chinese-English Dictionary.'

HAKKA.—The present author's 'Easy Sentences in Hakka Dialect with a Vocabulary,' price $1; and the romanized coloquial books prepared by the German missionaries.

MANDARIN (PEKINGESE).—Sir Thomas Wade's 'Tzŭ-Êrh-Chi—Colloquial Series, price $15. Balfour's 'Idiomatic Sentences.' Giles' 'Chinese without a Teacher,' price $1. Edkin's 'Mandarin Grammar,' price $3. A new book, highly recommended, is Dr. Mateer's 'Mandarin Lessons;' also one by a Japanese, Goh—called the 'Kuan Hua Chih Nan,' translated by L. C. Hopkins, and called 'The Guide to Kuan Hua,' price $2. *Dictionaries*—Stent's 'A Chinese and English Vocabulary in the Pekingese Dialect,' 2nd edition, price $6, and William's 'Syllabic Dictionary of the Chinese Language,' 2nd edition, price $15.

NINGPO.—Morrison's 'Anglo-Chinese Vocabulary of the Ningpo Dialect;' and many romanized books.

SHANGHAI.—Dr. Edkin's 'Grammar of the Shanghai Dialect,' price $2, and also his Vocabulary in English-Chinese, price $2.

SOOCHOW.—Lyon's 'Introductory Lessons in the Soochow Dialect,' price 50 cents.

SWATOW.—The simplest is Giles' 'Easy Sentences in Swatow,' price $1. A very good phrase-book is Lim's 'Hand-book of the Swatow.' For an English-Chinese Vocabulary get 'English-Chinese Vocabulary of the Vernacular or spoken Language of Swatow,' by Rev. W. Duffus. The only Chinese-English Dictionary is Miss Field's, but unfortunately the English spelling of the Chinese words is not the

same as in the other books. For a combination of phrase-book and grammar, there is 'Primary Lessons in Swatow Grammar, (Colloquial)' by Rev. W. Ashmore, D.D.

To read Chinese.—A good knowledge of the colloquial should precede all attempts to learn the book language, except for scholars in America or Europe, who simply learn Chinese as they would Latin, Greek, Hebrew, Sanscrit, or any other language for which they have no colloquial need.

A very good book to start on is William's 'Easy Lessons in Chinese.' Another aid to beginners will be found in the 'Chinese Chrestomathy,' an old book, which, with all its faults, is an excellent one in many respects. Both these books are out of print.

An admirable way to learn the book language is to follow the plan of Chinese school-boys by going through the school-books, commencing with such as the Third, Fourth, and Fifth Character Classics, reading aloud after the teacher so often that whole pages of the books can be repeated off by heart. A translation of the two first-named is to be had by Mr. Giles. If there is time for it, some knowledge might be acquired of the 'Four Books' and 'Five Classics.' 'The Four Books' at all events, learned in the same manner as the simple school-books mentioned above. Legge's 'Chinese Classics' should be used here. Those published with Chinese text, English translation, and notes, &c., are 5 volumes in number, and cost $15. An extra 2 volumes, 'The Li-Ki,' without the Chinese text, costs $8. To those who are to be connected with the Consular Service, nothing can be better than a thorough mastery of Wade's 'Tzŭ Êrh Chi,' Documentary Series, price $4. For those in the Imperial Maritime Service, there is, further, the admirable series of papers and documents collected by Dr. Hirth, entitled 'Text Book of Documentary Chinese,' price $4. After going through the whole, or a portion of the books, mentioned above, the learner will know pretty well what is best adapted for his requirements should he intend to proceed further.

Writing.—To learn how to form the Character in the correct way, there is the present author's 'How to Write Chinese.'—Part I., price $2.

BOTANY.—There is still a great deal for Botanists to do in China, in the way of collecting, examining, and making known to the world the result of their labours, for there are yet vast regions unexplored.

'The Chinese flora is extremely rich. Forests, in the European sense, are rare; but evergreens, flowering shrubs, and especially resinous plants, are found in great variety. Proceeding southwards, the transition is very gradual from the Manchurian to the tropical flora of Indo-China. Hence in some of the central districts there is a remarkable intermingling of species belonging to different zones, the bamboo flourishing by the side of the oak, while wheat and maize-crops are interspersed with paddy-fields, sugar and cotton plantations. In general, the cultivated species are everywhere encroaching on the wild flora.' We quote the above from A. H. Keane's 'Asia,' edited by Sir Richard Temple.

Owing to the monsoons, there is 'a more regular distribution of the rainfall,' and a rainy season in spring; the result is an 'extremely regular succession of seasons, which * * * is favourable to a careful garden-like agriculture.' In the North, wheat and millet are cultivated, while in the South, rice, sugar-cane, mulberries, the tea-plant, and oranges. Cotton, and indigo are also produced in China.

One of the most marked differences, noticeable to the new arrival in China, especially in the South, is the absence of meadows and pasture lands. 'Hongkong, in its more sheltered valleys and ravines, presents an extraordinary varied flora,' closely connected with that of Sikkim, Assam, Khasia, and North-East India, 'and will probably hereafter prove to be connected with it by a gradual transition across South China'. Many other species are more tropical, like those of the Indian Archipelago, Malayan Peninsula, and even Ceylon and Africa. 'Northwards of Hongkong the vegetation appears to change much more rapidly. Very few of the species known to range across from the Himalaya to Japan are believed to come much further south than Amoy, where, with a difference of latitude of only two degrees, the tropical features of the Hongkong flora have (as far as we

know) almost entirely disappeared.' It is quite wonderful what a 'very large total amount of species are crowded upon so small an island.' There are over 1,000 species, and 550 genera of phænogamic plants described in Bentham's 'Flora Hongkongensis.' In a new work, only half completed, entitled 'Index Floræ Sinensis,' consisting of an 'enumeration of all the plants known from China proper, Formosa, Hainan, the Corea,' the Luchu Archipelago, and the Island of Hongkong,' by F. B. Forbes, F.L.S., &c., and W. B. Hemsley, F.R.S., A.L.S., &c. there are under 109 orders nearly 900 genera and over 4,000 species. The book, when completed, will probably contain some 7,000 or 8,000 species, representing the whole number of plants at present known to exist in China. The number is being constantly added to by zealous botanists in different parts of the country, as many as a thousand, or even more, having been discovered during the last five years.

We give a short list of some of the genera most numerous in species:—

Clematis, 31.
Anemone, 16.
Ranunculus, 15.
Nasturtium, 9.
Stellaria, 16.
Camellia, 14 or more.
Ilex, 20.
Euonymus, 19.
Vitis, 24.
Acer, 15.
Crotalaria, 14.
Indigofera, 14.
Astragalus, 21.
Desmodium, 25.
Prunus, 21.
Spiræa, 19.
Rubus, 41.
Potentilla, 26.
Rosa, 17.
Pyrus, 14.
Saxifraga, 20.
Sedum, 28.
Eugenia, 14.
Viburnum, 27.
Lonicera, 34.
Hedytois, 21.
Vernonia, 12.
Aster, 31.
Artemisia, 22.
Senecio, 35.
Saussurea, 28.
Lactuca, 21.
Rhododendron, 65.
Primula, 43.
Lysimachia, 35.
Ardisia, 18.
Symplocos, 18.
Jasminum, 15.
Ligustrum, 14.
Cynanchum, 24.
Gentiana, 57.
Ipomœa, 26.
Solanum, 13.
Veronica, 14.
Pedicularis, 94.
Plectranthus, 18.
Scutellaria, 17.

Some of the Orders numerous in species are—

Ranunculaceæ, 107.
Leguminosæ, 301.
Saxifragaceæ, 70.
Umbelliferæ, 56.
Caprifoliaceæ, 78.
Rubiaceæ, 106.
Compositæ, 325.
Ericaceæ, 79.
Primulaceæ, 97.
Oleaceæ, 52.
Asclepiadeæ, 59.
Gentianaceæ, 81.
Convolvulaceæ, 49.
Scrophularineæ, 200.
Acanthaceæ, 51.
Verbenaceæ, 56.
Labiatæ, 136.

Besides these, there are many species of Solanaceæ, Amaryllidæ, Liliaceæ, Aroideæ, Orchideæ, Labiatæ, and Coniferæ. Many gramineous and alliaceous plants, and Rumicinæ, are cultivated for food, but we must stop, for if we once enter on the food products of China, volumes might be written on its extensive economic botany. We cannot pass from Chinese plants without a notice of the bamboo in its many varieties, useful for food, for dress, for furniture, for boat and ship-building, for the erection of houses, and for almost everything that man needs or human ingenuity can apply it to.

Chinese botany, if the thing is worthy of such a scientific name, is quite unscientific in its methods. Some of the illustrations in botanical works are so truthful that if the genera are known, they afford a means of ready identification, but no pains are taken to specially represent the seed-vessels and flowers, so that it is well nigh impossible to tell what species a plant so depicted belongs to, unless it is already known. The plants are not divided according to their orders, genera, or species, but the classification is more of this style:—Five Divisions of the Vegetable Kingdom, viz.:—Herbs, Grains Vegetables, Fruits, and Trees, which are sub-divided into families, though the plants grouped under a family are very dissimilar. The same word is used for the lowest division, and at times might signify a genus, a species, or even a variety. Herbs are divided into nine families: 'Hill-plants, odoriferous, noxious, scandent or climbing, aquatic, stony and mossy plants, and plants not used in medicine.' This will give some idea of their mode of classification, for we cannot follow them through their other four grand divisions.

BRONZE.—The Chinese appear to have possessed the art of both making and ornamenting bronze-work from a high antiquity; for even at the time of the Shang dynasty (B. C. 1783-1134) the work bore evidence of having arrived at an advanced stage. It was intimately connected with their ancient beliefs, for bronze vases and other vessels were in use in those most primitive of cults, which have still full sway over the Chinese mind; the worship of nature in its visible manifestations of heaven and earth, the stars, winds, streams, and mountains, formed the official religion of the Chinese, and was confined to the governing classes; the lower orders supplemented this worship, in their own individual cases, by the worship of ancestors. Unfortunately the rigid cast of the Chinese worship of antiquity and of set forms, has so bound them down to a faithful copy of all that has been done by their predecessors, that these bronze vessels are copied to the most minute particular at the present day, and have been for a score or more centuries. The artistic mind was thus hampered and confined to a reproduction of what have been considered the masterpieces of antiquity; play of individual taste and fancy has been restricted and shut up within its own country, with but little, if any, inspiration from external sources: Chinese art thus remained till the first century, when a new influence exerted a beneficial effect on it.

But before passing on to a consideration of the influence of Buddhism, it is interesting to notice the presence of a decorative design, which in the West has been styled 'the Greek,' on account of its being found in Greek and Etruscan art. The questions naturally present themselves as to whether: (1st.) This design has been copied by the Chinese from the Greeks; and the answer is that this seems improbable. (2nd.) Whether the design has been arrived at independently by both nations, and the answer is that this is not improbable; for the design of the Chinese seems slightly different from that of the Greeks, and it has been suggested that it has arisen from the representation of the two pervading principles of nature, the Yin and the Yang. (3rd.) Whether the design is of such remote antiquity that it may

have been carried from some cradle of the human race, and thus been common originally to both: it would appear in our present state of knowledge, that this question must be left unanswered.

At first, animal forms were the original models for the Chinese in their sacrificial vessels, but they were not confined to the representation of animals, for vases of curious and antique forms are found, and libation vessels like a reversed casque mounted on three feet. Ancient bronze work was made for other purposes beside the two already named, being used by the Emperor for bestowal as presents.

Buddhism, which we have already referred to, introduced, in its train, objects of virtu and art for the native Chinese to copy; and it served as an incentive to art in presenting a broader field for the Chinese art-worker to roam over, less fettered than the narrow limits confined him to. Many of the treasures of art, which owe their origin to its inspiration, have doubtless perished in the iconoclastic persecutions, which this religion has met more than once since its establishment in China; for the human figure formed a subject now for the Chinese artist, and gods and goddesses innumerable were depicted, and it is here that the best samples of Chinese art are to be found: the finest specimens being produced about A.D. 1426 and from A.D. 1621 to 1643, reaching their highest point of excellence under the reign of K'ang Hi A.D. 1662.

Taouist idols and symbols have had their share in giving objects of art to the Chinese bronze-worker.

Arabian or Persian art has also, in the time of the Mongol rulers of China, exerted some influence on Chinese bronze art, by giving certain beauties of form which it had not previously possessed, as well as new decorative and ornamental designs; and in this connection one must mention the bronze astronomical instruments in Peking, made for the Observatory there, for Kublai Khan, under the supervision of Arabian astronomers. We can only refer *en passant* to the incrustations of gold, or the beautiful ornamentation 'with delicate scrolls and flowers in niello work of silver or gold wire, inserted into grooves cut in the metal' on bronze work, which greatly

enhances its beauty, nor can we do more than call attention to the damascene work, probably introduced from India, as well as the gilded bronze, due to Buddhistic influence on Chinese art.

Book recommended:—'L'Art Chinois,' by M. Palćologue.

BUDDHISM.—China presents the unique spectacle of three powerful so-called religions, holding sway concurrently over the teeming millions of its inhabitants; and though strong opposition has been shown to the younger members of this trinity of religions by the older one—Confucianism—yet there is now an outward *pax*. Each of them is a complement of the other, and attempts to meet a different want in human nature: Confucianism appeals to morality and conduct: Taouism is materialistic; and Buddhism metaphysical. Two only are indigenous: Buddhism is foreign, introduced A.D. 61, for the Emperor dreamt of a gigantic image of gold, and sent to India in search of the new religion; but some believe it was known in China before that. The first centuries of its arrival were marked by the translation into Chinese of numerous Buddhistic works; and there was considerable progress in making proselytes, for in the fourth century nine-tenths of the inhabitants of China were Buddhists. It is impossible to give an estimate of the number at the present day, as every Chinaman, who is not a Mahommedan or Christian, is a Buddhist, as well as a Taouist and a Confucianist, often at one and the same time. The eclectic nature of the Chinese, and the mutual adaptation of these systems—a give and take—to one another, in the course of centuries of combined occupation of the Chinese religious mind, have rendered the outcome more of a tripartite amalgamation, or rather a mechanical combination of the three; for their partnership is not of that intimate character that it can be compared to a chemical union, where the different elements combine to produce a new substance. All three are likewise established faiths in China: their sages and divinities are admitted into the state pantheon and honoured by state patronage.

Buddhism is divided into two great branches: the Northern and Southern. The Buddhism of China, Nepaul, Tibet,

Mongolia, Corea, Japan, and Cochin China belong to the Northern; that of Ceylon, Burmah, and Siam to the Southern. There are several points of difference between them: the sacred books amongst the Northern Buddhists are either in Sanscrit, or translated from it; while among the Southern, Pali is the sacred language. The Northern Buddhists have the story of the Western Paradise, perhaps evolved from the human mind as the result of longings for some tangible residence for future bliss, which the doctrine of Nirvana does not satisfy with its absorption into a passionless state. In this 'pure land of the West' the saints are 'exempt from suffering, death and sexual distinction,' surrounded by the most beautiful scenery, and 'live for æons in a state of absolute bliss.' The Goddess of Mercy, who takes very much the place of the Virgin Mary amongst Roman Catholics, belongs to this branch of Buddhism. 'In the Southern branch the Hindoo traditions in respect to cosmogony and mythology are adhered to more rigidly; while in the Northern branch a completely new and far more extensive universe, with divinities to correspond,' is believed in.

Though these three, especially Taouism and Buddhism, are so blended and mixed together, the latter obtrudes itself more to the view than the other two. Its temples, as well as its priests, are more numerous. It is very interesting to notice the various phases which this wide-spread form of religion has developed in different lands. In China it is polytheistic, and has borrowed and adopted deities from Taouism. In fact Buddhism has adapted itself to circumstances, and finding certain beliefs prevalent amongst the Chinese, instead of combating them, has taken them under its wing, and thus gained by accretion, not only beliefs, but numbers. The Buddhism of the first few centuries of the Christian era in China was a vigorous immigrant, fresh and lusty with life; eager to attempt great things in its new chosen home; with strength and vigour, prepared to spread its principles; and ready to endure the fiery baptisms of persecution through which it had later on to pass. A very different thing to the emasculated descendant that now

occupies the land with its drones of priests, and its temples in which scarce a worthy disciple of the learned patriarchs of ancient days is to found. Received with open arms, persecuted, patronised, smiled upon, tolerated, it, with the last phase of its existence, has reached, not the halycon days of peace and rest, but its final stage, foreshadowing its decay from rottenness and corruption; for it has long passed its meridian: it was at the zenith of its power in the tenth and twelfth centuries, not only being popular, but exerting great literary influence. It excites but little enthusiasm at the present day in China; its priests are ignorant, low, and immoral; addicted to opium; despised by the people: held up to contempt and ridicule; and the gibe and joke of the populace. The nuns likewise hold a very low position in the public estimation. The belief in the transmigration of souls; the desire for the merit of good works in charity bestowed on priests, and gifts to the large monasteries, so frequent throughout the length and breadth of the land; as well as the superstitious beliefs in charms and masses for the dead; faith in the worship of the Goddess of Mercy, and a trust in the efficacy of other gods:—all these may be looked upon as the strong supports of Buddhism in China at the present day: but the scoff of the infidel, and the sneer of the atheist is slowly undermining some parts of this religious structure; and a better religion and a purer, which will stand true to its colours, will have more chance of success in future than Buddhism has had in the past. 'The Light of Asia' is setting in obscure darkness, while the first glimmering rays of 'The Light of the World' are chasing that darkness away; and 'The Sun of Righteousness' is arising 'with healing in his wings.'

Books recommended.—Rhys David's 'Buddhism,' published by the Society for Promoting Christian Knowledge, gives the best account for the general reader of Buddhism, as a religion. Eitel's 'Three Lectures on Buddhism,' give, in a popular form, and in a few pages, an account of Chinese Buddhism, which is more lengthily treated of in Edkin's 'Chinese Buddhism' while the same author's 'Religion in China' is between the two. Beal's 'Buddhist Literature' treats of works translated into Chinese. Eitel's 'Hand-book for the student of Chinese Buddhism' is a dictionary of the Sanscrit terms used in Chinese, their translations into the latter, with an account of their meanings.

CAPITAL CITIES.—The country now included in China has been the scene of so many different states in ancient times, due to the vicissitudes incident to conquest and war, &c. that numerous cities have been the capital of the empire at different periods of its existence.

Hangchow is one of the most famous of these. Marco Polo waxes eloquent in his praise of it: 'The noble and magnificent city of Kin-sai, a name that signifies "the celestial city," and which it merits from its pre-eminence to all others in the world, in point of grandeur and beauty, as well as from its abundant delights, which might lead an inhabitant to imagine himself in paradise.' All writers agree in praising its situation, and the beauty of the surroundings, as well as the richness of the city, though they do not go into the ecstacies of the mediæval Italian. Hangchow was the metropolis during the latter part of the Sung dynasty (A.D. 1129-1280), when the northern part of the empire was in the hands of the Kin Tartars.

Peking is the Northern capital, and has been so for many centuries, but it was not the capital of the whole empire until the time of Kublai, in A.D. 1264. On the fall of the Mongol dynasty, the centre of government was transferred to Nanking until A.D. 1411, when Peking again became the metropolis, and has remained so ever since. It is owing to Peking being the capital that the Northern Mandarin as spoken in Peking, otherwise an insignificant dialect, is the Court language of China.

Nanking, *i.e.*, the Southern capital, has been the metropolis of China several times during long periods of her history, once from A.D. 317 to 582. In the former part of the Ming dynasty A.D. 1368-1403 it was here that the seat of government was established, though Hung Wu, the founder of that dynasty, intended Hwui Chow to be the capital. The famous porcelain tower was here, and here it was likewise that the T'ai-P'ing rebels made their head quarters for many years. The Southern Mandarin was the Court language of China, owing to Nanking being the capital until displaced by the Northern.

The ancient capital of Shan-tu, rendered famous by Coleridge's exquisite poem:—'In Xanadu did Kubla Khan,'—is now in ruins.

The chief city of Shan-tung is Tsinan, once the capital of the ancient state of Tsi (B.C. 1100-230).

Kai-fung-fu or Pien Liang had the honour of being the metropolis from A.D. 960 to 1129.

The After Hans had their capital at the chief city of Sz-chuan, where their rule extended over the West of China.

Book recommended.—In 'Notes and Queries on China and Japan' Vol. I., p. 60, there is a list of Capital cities.

CARVING.—Carving seems to be an art just designed for the patient persevering toil of a Chinaman; for no labour is too great to bestow on the most minute undertaking, and, in a country where time enters so little into the essence of life, days and months are lavishly spent on what would be thought elsewhere to be unremunerative work.

Over the fronts of certain shops, such as eating-houses, it is common to have a broad piece of wood-work highly decorated with carvings of figures, houses, flowers, richly gilded, all in *alto relivo;* and in private dwellings there is some carving to be found on the large doors which serve as partitions. There is also an amount of it to be found in certain boats, especially on the so-called flower-boats, which have a screen of carved wood-work, rising to considerable proportions, over the entrances of the larger ones.

Wood, bamboo, stone, ivory and seeds all form fit subjects for the untiring industry of the Chinese.

Bamboo vases for holding pens, &c. are likewise a common article for the decorative artist to exercise his skill on.

All this carving in wood, bamboo, and olive seeds, is, according to Western ideas, often rendered grotesque in the extreme by a rigid adherence to the canons of Chinese art; for prospective is ignored, and the harmony of proportion between the different objects is lost sight of.

Religion causes the production of countless numbers of carved images, in wood and stone, in all attitudes and

positions, decked out in all the different insignia of office, or armed with weapons. The best specimen perhaps of all this motley group, is the God of Literature, represented as standing on one foot on a monster's head, while one arm is stretched to its utmost extent, holding a Chinese pen; there is a certain amount of abandonment and freedom from the stiff conventionality of the sedate or hideous imbecilities which do duty as Chinese idols, the flowing drapery and slender form of this personification of Literature having lent themselves readily to the artistic eye of the carver, who has not failed to take advantage of them. Specimens of the Eight Genii are also sometimes found, as well as other carvings of the same class as that last mentioned, in which the natural twistings of the roots or fibres have been utilised with skilful touches here and there to heighten the effect, or supplement what Nature has left undone.

Boles of trees are also sometimes made use of as curios, while stands for curios and vases, under the skilful manipulation of a workman blessed with a certain play of fancy, become as curious objects of art as the carved stone-vessels they support. Chinese ebony, or blackwood, as it is likewise called, is largely used for the above purposes, and is carved into an imitation of lotus leaves, seed vessels, and many other objects. The white-wood carved work of Ningpo is much admired; frames for pictures, little models of boats, carts, figures of men and animals, and many other objects are produced in it. The ivory carving is perhaps better known in the West, as such large quantities of it are made for exportation. The concentric balls of ivory have attracted much interest and speculation; there is, however, no trickery in their production, but, like most things of the kind amongst Chinese, they are the result of patient toil, the balls being carved *in situ* one within the other. The carved soap-stone ware of Foochow is well known among the foreign residents in China: models of pagodas, shoes, Chinese graves, plates, memorial arches, and many other things, are produced in it. The hard olive seed is elaborately carved in the South into models of boats, and other objects. Wood carving is of very ancient origin

in China, though the influence of Buddhism in the second century gave an artistic life to what had before not been raised much above a mechanical art. No signatures or dates are borne on Chinese carvings: it is therefore difficult, if not impossible, to assign a date to them.

Book recommended.—'L'art Chinois,' by M. Paléologue.

CHESS.—Chess is an ancient game in China, and is said to have been invented by the first emperor of the Chow dynasty, Wu Wang, B.C. 1120; though it is questioned whether this Chow dynasty does not refer to one four hundred years later. Chess is mentioned in the Chinese classics, but the game in olden times appears to have been somewhat different to the present one, which came into general use after the Sung dynasty.

Chess has always been considered as a mimic warfare, and the likeness is more marked in Chinese chess, for there are the general, the secretaries, the elephants, horses, chariots, cannon, and soldiers; the two armies are also divided by a river. The similarities between the game as played in the West, and China, are obvious; but the resemblances between that played in China and in other Eastern countries are of such a nature as to point to a closer relationship. There are sixty-four squares, as on the English board, with sixteen pieces on each side; but here the general points of resemblance cease, for there is a river running through the middle of the board, and the squares are uniform in colour, the pieces not being placed on them, but on the intersections of the lines; nor are they placed in two rows of eight each, but the first row contains nine pieces, consisting of the principal ones, while a line of five soldiers is deployed in front near the river, and these are supported by two cannon a little to their rear. The knight, in the English tour of the board, can only have sixty-four moves, and in the course of that number has touched every square on the board, but were the Chinese equivalent of the knight, viz., the horse or cavalry, to go on such a round, he would have nearly half as many moves again, for the intersections of the lines, being the resting places for the

pieces, increase the number of such positions to a total of ninety. The general and his two secretaries are confined to four squares, which, unlike the other squares on the board, are crossed by diagonal lines; along these lines, and on them alone, the secretaries move, but only across one square at a time; the general also only moves one square at a time, in a straight line, but not diagonally. Though these pieces are confined to the four squares, they have, on account of their positions being placed at the intersections of lines, more than four places that they can occupy; the general has nine points he can rest on, and the secretaries five. The elephants, which flank the secretaries on each side, are also restricted in their movements, being confined to their own side of the board, and not being allowed to cross the river, but have more freedom of motion within such limits, being permitted to move diagonally through two squares, both back and forward. The horses, which are the next pieces, have the curious combination of movement peculiar to the knight in the Western game, viz:—a straight move, and a diagonal one, but each move is of the same length with the Chinese equivalent of the knight, that is to say, they can move one point forward, sideways, or backward, and one diagonally; but they cannot jump over any other piece. The chariots take the place of the castles in the English game, occupying the same position on the board, having the same moves, and are the most powerful of all the pieces; from the restricted moves of the General (=King) castling is impossible. The cannoniers have the same power of movement as the chariots, but, curiously enough, take, only when a piece intervenes, leaping, like an English knight, over the obstruction. The five soldiers move like the English pawns, only forward in the first brunt of battle; they gain increased power of motion on crossing the river into the enemies territory, when they move sideways as well; there is, however, no merit in their reaching the extreme of the board, for they can never move back, and there is no changing them for a higher piece.

The chessmen are called red and black, but the black ones are the natural colour of the wood—white. They are not

carved to represent what they stand for, but have the names cut into the top of the wood, being otherwise exactly like English draughtsmen. The carved ivory chessmen, made by the Chinese ivory workers, are simply meant for the foreign market.

The longitudinal lines are numbered, but not the transverse, and with the names of the chessmen and the use of the expressions forward, backward, and sideways, a game can easily be played from the book, or a game recorded as it is played.

In taking pieces, the captured one is removed, and the capturing one is placed on the point the captured occupied, except in the case of the cannonier. The object, as in the English game, is to 'checkmate.' The general, though confined to 'head-quarters,' *i.e.*, the four squares already named, is in check if no piece intervenes between him and the opposite general on the same straight line. He cannot be captured, and, like the English king, cannot move into check.

The limited power of movement of a number of the pieces, as well as the want of a queen, due naturally to the low estimation that woman is held in in the East, restrict, it is said, the combinations in Chinese chess more than in the Western game. Notwithstanding all, the Chinese game 'has its own elements of skill.' The equilibrium of power is not so greatly displaced as at first sight might appear, because, of the sixteen chessmen, eleven are principal pieces, and only five soldiers, though, with the exception of the chariots, the power of each chessman is less than in the Western game.

Literary men and women often play chess, and it is quite a common subject of Chinese paintings; but it is not the pastime of the common people to the great extent it appears to be in Japan.

Different sorts of chess have been played at different times in China; and there is still another game in vogue, perhaps of even earlier origin than the common chess, which is called *wai-k'éi*, or 'blockade chess.' There are 324 squares or 361 positions on the board, and 300 pieces, which

are black and white, and stand as in the common chess, on the crossings of the lines. We have not space to go into a full account of this game, but will content ourselves with saying that the pieces are placed by each player alternately on the board, and the object is to surround the opponent's men and their crossings, 'or neutralise their power over those near them.'

There is also 'a three-handed game played upon a three-legged board * * * the "chess of the three Kingdoms."'

Books recommended.—Journal N. C. Br. R. A. S., New Series No. III. Art. 8, which contains a description of the game, and two printed games. The same Journal, New Series, No. 6, Art. 6, compares the Chinese game with that played by Western nations. Giles 'Historic China and other Sketches,' Article on 'Wei ch'i or the Chinese "game of war."'

CHILDREN.—China is alive with children. If France is at one extreme as regards those who will form the future nation, China is at the other, and the whole nation will quite agree with the sacred Hebrew Psalmist when he sang 'Happy is the man that hath his quiver full of them,' though multitudes among them would qualify the statement by changing the word 'children' into the word 'boys.' Yes, the whole land is swarming with them, and not the land alone but the water also. The small boats in Canton, that partly take the place of cabs and carriages in the West, will not only have a past generation, typified by an ancient grandame almost too antiquated to wield an oar, and the present generation in the buxom mother, but the future generation is represented by half a dozen boys and girls, of all ages and sizes, from the little pickaninny, who is carried pick-a-back by a sister not much bigger than himself, to the eldest sister, who, being fifteen, is engaged, and at the transition stage between girlhood and womanhood. A walk on shore will bring one, at every village and hamlet, into a swarm of youngsters almost as numerous as the swarms of gnats and mosquitoes over one's head. The wonder is where they come from, and where and how they live. Clothing does not cost much; for a number of old rags for swaddling bands is all that is provided for the new arrival at first, and then in the

country side, in summer at all events, a single jacket is enough, or in many cases the nut-brown skin of the little ones is considered sufficient. Clothing is added with added years, being delayed longer in the case of boys than in that of girls.

Childhood does not appear so charming to our Western eyes when surrounded by all the squalor and dirt incident to Chinese village and city life; but, amidst all their filth and wretchedness, children will still be children the wide world over, and they have, even amongst the seemingly stolid Chinese, the faculty of calling forth the better feelings so often found latent. Their prattle delights the fond father, whose pride beams through every line of his countenance, and their quaint and winning ways, and touches of nature, are visible even under the disadvantages of almond eyes and shaven crowns. The relative position of the two sexes, at their start in life, is clearly shown by the following well-known quotation from the classics.—

'Sons shall be his,—on couches lulled to rest.
The little ones, enrobed, with sceptres play;
Their infant cries are loud as stern behest;
Their knees the vermeil covers shall display.
As king hereafter one shall be addressed;
The rest, as princes, in our states shall sway.

And daughters also to him shall be born.
They shall be placed upon the ground to sleep;
Their playthings, tiles; their dress, the simplest worn;
Their part alike from good and ill to keep.
And ne'er their parents' hearts to cause to mourn;
To cook the food, and spirit-malt to steep.'

For a month a Chinese baby is nameless; then, emerging from the state of being a mere unit in babydom, it has a feast given in its honour, and a tentative name bestowed on it, or rather, in the expressive phraseology of the Chinese, it has its name 'altered' from that of 'Baby' or 'Love' to something more distinctive. Its head is shaved,—a most wise provision in a country where parasites are accepted as

an infliction of providence to teach patience. Severity is held up as a proper treatment of children; natural affection, however, often carries the day, so that there is, as the outcome, a constant conflict between the two principles, such as the Persians represent as existent between the principles of good and evil, neither, in the case under question, being, however, an unmitigated good or an unmitigated evil. If the child cries, as a rule everything it wants is given to it. At other times the parents give way to violent fits of temper in their efforts to bring the child to obedience, when it is beaten with great cruelty, on the head, or anywhere, with sticks of firewood, or anything that comes handy, but, like a typhoon, these violent outbursts upset everything.

Notwithstanding all these trials, as well as the theory that play is a waste of time, the Chinese child has a fair amount of enjoyment, which it fully appreciates, and makes good use of. Marriages galore, and funerals, conducted on the most approved salvationist principles, with bands of music, &c., processions and feasts, toys, primitive in construction, and cheap in material to be sure—and what child does not know how to enjoy toys—are all specially provided for its delectation, and how it enters into the spirit of everything with true zest needs only to be seen to be understood.

New Years time is the most glorious of all for little John Chinaman! In all his fine toggery he trudges along at his father's side to pay his New Year's calls, his little brain busy at work calculating how many cash he will get in presents from his fathers' acquaintances, while his father is thinking of the good bargains that this year will bring. 'Kung-hi, fat-tsoi,' here they are, the little man bowing and scraping and shaking his chubby little fingers in exact imitation of his elders. A veritable chip of the old block, he takes his pleasure gravely, but evidently, the visits over, enjoys the fun to the full, as with lighted joss-stick, as assiduously as a *chiffonnier*, he carefully turns over the mass of smoking paper fragments, the remnants of the long string of crackers his big brother has just let off, to be rewarded by half a dozen which have missed fire.

But before many years the boy's free childhood is over and his education is commenced; his name is again 'altered' to a new one, though at the same time he keeps his childhood's name, or 'milk name' as it is expressed sometimes, through life.

CHINA.—The origin of the name by which this country and people is known to the nations of the West is not certain. If we are to take the evidence of some ancient Indian books, such as the laws of Manu, the name China was in use in the twelfth century B.C. It has also been supposed to be derived from the family of Tsin, but this would give a later origin to it. The chief of this family obtained eventually, after having made history for some centuries, sway over the whole of China, and even long anterior to that period, the kingdom subject to this sept, being situated at the north-west portals of China, might have had its name given by strangers to the rest of the land.

Cathay is a designation of a much later date, being derived from the Ki-tah, who ruled the North of China in the tenth century. None of these names are used by the natives themselves. The 'Celestial Empire' has some Chinese excuse for its origin; *Teen-Chow*, which Williams translates as 'Heavenly Dynasty,' being used to a slight extent in the sense of the 'Kingdom which the dynasty appointed by heaven rules over,' but not being a term of general application among the common people. The latter use several names *Chung-Kwok*, The Middle Kingdom—and it is possible to obtain native maps of the world with China not only in the middle, but monopolising nearly the whole of the map, while England and other lands are represented as small islands lying round its borders. *T'ong-Shan*, the hills or country of T'ong; the T'ong (T'ang) dynasty being one of the most celebrated in ancient history, the name in all probability took its rise at that time. From the same source the usual name in vogue in the South of China, for the people, is *T'ong-Yan*, the men of Tong, while

in the North it is *Han-Jin*—the men of Han, Han again being the name of another ancient dynasty.

In literature the following names also appear for the people and country, viz., *Lai-Man* or Black-haired race; *Chung-Wa-Kwok*, the Middle Flowery Kingdom, used in contradistinction to *Ngoi-tei*, or outlying lands.

An old name for China is *Wa-Ha*—The Glorious Ha, Ha again being an ancient dynasty, while the most modern name is *Tai-Ts'ing-Kwok*—the Great Pure Kingdom, so named after the present, or Ts'ing dynasty.

Different religions have also bestowed their appellations on this much named country; the Buddhists have called it by the Hindoo name of *Chin-tan* or Dawn, and the Mohammedans *Tung-t'o* or Land of the East. The former, Edkin's says: 'May be the China of Ptolemy.' The general concensus of opinion now is that the 'Land of Sinim,' mentioned in the Book of Isaiah, is China. In modern Latin, that used by learned men in modern times, *Lingua Sinica* is the Chinese language; and the term sinalogue is one applied to scholars of the Chinese language. Again the Seres of the Greeks and Romans are also considered to be the Chinese.

Books recommended.—Edkin's 'Buddhism,' Williams' 'Middle Kingdom,' Gillespies' 'Land of Sinim.' For the arguments in support of the Seres being the Chinese, *see* Anthon's 'Classical Dictionary' Article 'Seres,' where numerous authorities are quoted. Roman authorities are also given in Andrews' 'Latin-English Dictionary.'

CHINESE ABROAD.—How well adapted John Chinaman is for going abroad, the following quotation from Sir Walter Medhurst's pen will show:—'The phases of character in which the Chinese possess the most interest to us Western peoples, are those which so peculiarly fit them for competing in the great labour market of the world. They are good agriculturists, mechanics, labourers, and sailors, and they possess all the intelligence, delicacy of touch, and unwearying patience which are necessary to render them first rate machinists and manufacturers. They are, moreover, docile, sober, thrifty, industrious, self-denying, enduring, and peace-loving to a degree. They are equal to any climate, be it hot or frigid: all that is needed is teaching and guiding,

combined with capital and enterprise, to convert them into the most efficient workmen to be found on the face of the earth. * * * * Wherever the tide of Chinese emigration has set in, there they have proved themselves veritable working bees, and made good their footing to the exclusion of less quiet, less exacting, less active, or less intelligent artizans and labourers.'

It is not only in recent years that the Chinese have gone abroad: they go now as emigrants, but records show that they were as enterprising and daring in their expeditions in former periods as any Western nations were at such times. The use of the mariner's compass enabled the Chinese to put to sea with a confidence they would otherwise not have possessed; for it came in as a *dernier ressort* when fogs obscured the head-lands by day, or mists clouded the stars at night. The compass was first used by the geomancers (See article on Fung Shui), who even observed its variation. A simpler kind was employed at sea, as all the surrounding concentric circles with the names of the zodiacal signs, &c., &c., &c., were unnecessary there; and this compass, so primitive in its construction,—and it is interesting to notice that it was originally a floating compass—has been used by the Chinese 'for about eight hundred years.' They took voyages to Japan and Corea—one to the latter country being undertaken three hundred and seventy years before Christopher Columbus launched his frail barques in search of the new world across the Atlantic.

The Mongols, ruling at one time in both China and Persia, carried on intercourse between these two countries by sea—thus semi-circumnavigating Asia—in large fleets carrying ambassadors and merchandise, which, aided by the compass, and taking advantage of the north-east monsoon, started on their long and hazardous voyage, returning with the favouring gales of the south-east monsoon. Traffic was even kept up to recent years, within the memory of the writer, with the numerous Islands to the south-east of Asia in the neighbourhood of the Straits Settlements, Borneo and Celebes, and the same navigation was carried on between the

North and South of China till the steamer traffic drove the slow and unwieldy junk from the trade. In olden days, however, not only Java, but India, Ceylon, the Gulf of Persia and Arabia were all visited by the enterprising and commercial Chinese. 'All this was done before the days of Vasco de Gama, and the credit of the first use of the mariner's compass must be awarded to the Chinese. The Arabs borrowed it from them, and it then passed to the Red Sea and the Mediterranean.'

The strong, unreasoning opposition to the Chinese in America has drawn special attention to them in that quarter of the globe, but, notwithstanding so much talk about them, the numbers that have gone over are not so large as one would naturally have expected, for in the United States in 1880 there were only 105,613. They are found as far north as Alaska.

There were, in 1881, 4,383 Chinese in Canada. They are 'pretty numerous' in British Columbia and Vancouver Island. 'It was with their aid that the western section of the great Canadian Pacific Railway was constructed, and they have been the pioneers of, or aids to, many valuable industries and enterprises being opened up.' The construction of the railroad across the States was also largely due to their help.

In Trinidad there were, about twenty years ago, 4,000 or 5,000 Chinese, but, as emigration has not been continued to that neighbourhood of late years, they have decreased to probably about 2,000 or 3,000. They used to work in sugar plantations, but now are principally shopkeepers, &c.

In British Guiana, by the census of 1881, there were 1,393 Chinese.

In Demarara there are more than in Trinidad, and in Jamaica about the same as in the last place; but in both Demarara and Jamaica the numbers have decreased from the cessation of immigration, from deaths, and the return of rich ones to their native homes.

In Surinam or Dutch Guiana, with a population of 57,000 inhabitants, there is a sprinkling of Chinese.

In Cuba and Porto Rico in 1877 there were 43,811 Chinese.

In Chili in 1885 the Chinese numbered 1,161.

In Peru there are 50,000 Asiatics who are chiefly Chinese.

In Hawaii in 1884 there were 17,939 Chinese.

In Mauritius at the end of 1888 the Chinese were reckoned at 3,935, and in January 1890 they were estimated at 3,765.

In India and Ceylon there are some Chinese to be found, and there is said to be unmistakable evidence of their presence in the Mysore in ancient times. Quite recently, even further evidence of their work, it is considered, has been discovered, for while sinking a main shaft in the Harnhalli gold mine, a number of mining implements of various kinds were found which had been used by the old workers in their work a thousand years or more ago, and it is supposed that the workings were made by Chinese. The tools are said to be like Chinese ones and unlike Hindoo ones.

For scores of years they have been pouring into Malaysia, and all the surrounding islands. In Singapore, in 1881, there were 86,766, while the Malays only numbered 22,000, and the whole population was 139,208. 'Even if all territory under direct British rule be included, they slightly outnumber the children of the soil.' 'In and around the Straits Settlements we are supposed to have at least 600,000 Chinese, not counting those in Borneo, the Dutch colonies, or the Philippines.' In 1889 more than 100,000 landed in Singapore. In Johore the estimated population is 200,000, of whom 150,000 are Chinese. In Negri Sembilan—a group of five small states, Johol, Tambin, Sri Menanti, Jempol, and Remban—the entire population is probably under 10,000, of whom about 4,000 are Chinese. In Malacca they number 19,741; in Penang, 67,502. In Sungei Ujong and Jelebu the Chinese form a large proportion of the population. That of Selangor was estimated in 1889 as 97,106, of whom 73,155 were Chinese. In Perak they were roughly estimated, in 1889, at 98,304, while the Malays numbered about 85,103. In Labuan they number over 1,000, 'are the chief traders, and most of

the industries of the Island are in their hands.' The Chinese seem destined to be the future inhabitants of this part of the world; the demand for them is increasing. They land as coolies, but their industry and superior qualities to those of the natives raise them speedily to the position of planters shopkeepers, and merchants. These Chinese are mostly Hakkas, Cantonese, Hainanese, Swatow, and Amoy men

In Burmah they are numerous. Sir L. Griffin considers that the future of Burmah belongs to the Chinese. A great proportion of the trade of Rangoon is in their hands. They are numerous in all the commerical towns up country, such as Mandalay, etc. 'They possess the very qualities, as respectable citizens, which the Burmese lack. * * * * They are the best of all immigrants in the East.' For centuries past the Western Chinese have had commercial intercourse with Burmah, and a few hundreds were 'settled as merchants in Bhamo, Mandalay, Fangyan, and other places,' but the British annexation of the country has increased their number: so that there are now probably 3,000 or 4,000 Yun-nan and Sz-chuan men living in Burmah, who are in the habit of taking Burmese wives, the sons of these unions going to school in Yunnan to learn Chinese, and learning Burmese in the land of their birth. From South-Eastern China the immigration has lasted many years, but in small numbers until recently when British rule afforded greater security. There are now probably some 25,000 Chinese from the Eastern coast in Burmah, which with the 3,000 or 4,000 already mentioned as from the West of China would make not far short of 30,000 Chinese in Burmah, there being 10,000 in Mandalay, while there are probably 16,000 or 18,000 in Rangoon, though we have seen it stated that there are 40,000 in the latter city alone.

In the Dutch East Indies, in 1888, the Chinese were 232,683 in number.

According to the official 'Gacéta' of the Philippines, 11,814 Chinese arrived in the Islands in 1890 and 2,947 left, making an excess of arrivals over departures of 8,867. We find from the latest work on the Islands ('The Philippine

Islands,' by J. Foreman), that it is estimated that there are 100,000 Chinese in these Islands, 'of which upwards of 40,000 dwell in the capital and its environs.' They have traded with the Islands for many centuries, and have been an inestimable boon to the natives and Spanish residents.

There were about 1,000 Chinese settled in Haiphong about ten years ago, 'where they have monopolised every pursuit requiring skill, perseverance, and commercial acumen.' In Haiphong, in 1890, out of a population of 15,000, 5,600 were Chinese.

In the City of Hué, the capital of the Kingdom of Annam, 800 are Chinese, the total population being estimated at 100,000; and in Tourane and Quinhon, ports in the provinces of that Kingdom, the trade is chiefly in the hands of the Chinese.

The population of Cochin-China, in 1889, was 1,864,214, of which 56,528 were Chinese. In the town of Cholon, four miles from Saigon, there were, in 1889, 14,944 Chinese out of a population of 37,441.

The Chinese in Siam are estimated at about 1,300,000, (one estimate is 1,000,000) and the general revenue is farmed out to them. Bangkok is 'occupied by a mixed Siamese and Chinese population, estimated at from 400,000 to 500,000. As in so many other parts of Further India, the Chinese have here almost monopolised the local trade.'

The total number of Chinese in Japan, in 1888, was 4,805.

In the chief cities of Japan the Chinese residents were as follows in 1889—

Yokohama, 2,993.	Osaka, 135.	Nagasaki, 692.
Hokodate, 33.	Kobe, 767.	

In Corea there were a few years ago only 100; but immigration has been extensive enough to add very materially to their number, so that there were, in 1890, 1,057 Chinese. In Siberia they 'are swarming along the auriferous banks of the Upper Yenisei River.'

In Queensland in 1886 there are said to have been 10,500 Chinese, of whom 56 were females. In 1888 there were 8,244. In 1889 there were 7,691, the women being 22

in number; the proportion of Chinese to the total estimated population being 1·89 per cent, but they have steadily decreased in numbers for more than five years, for in 1884, the proportion was 4·16 per cent, in 1885, 3·75 per cent, in 1886, 2·87 per cent, in 1887, 2·50 per cent, in 1888, 2·13 per cent, and in 1889 as above. In Victoria, in 1881, there was a total of 12,128, of whom 259 were females. In South Australia, in the same year, 2,734. In New South Wales the total population, in 1881, was 751,468, of which the Chinese formed 1·36 per cent. They are found in Northern Australia, where, the Earl of Kintore says, they have 'had the greatest share in its development so far as it has gone.' In Tasmania, in the same year, there were 844.

In 1881 there were 5,004 Chinese in New Zealand. In 1886 there were 4,532 male Chinese and 18 females, making a total of 4,550, being 0·79 per cent of the whole population, and in 1889, 4,585. 'The number of Chinese who arrived in the Colony in 1889 was only 16 against 308 in 1888.' In 1881 a poll tax of £10 was imposed on every Chinese new arrival who intended to be a resident (there is a similar tax in most of the Australian Colonies), and its effect on Chinese immigration into that colony may be seen from the following figures:—

1880	296	1885	94
1881	1,029	1886	239
1882	23	1887	354
1883	44	1888	308
1884	84	1889	16

There have been 178 Chinese naturalised in New Zealand during the ten years ending in 1889; more than 9 per cent of all those naturalised during that time being Chinese, they occupying the fourth place on the list, Germans, Danes, and Swedes taking the lead.

It will thus be seen how they are scattered over the world. There are numbers of them in Mexico; Brazil is one of the latest places mentioned as a field for their

operations; and even London has a fluctuating population of them, chiefly sailors and firemen of the steamers trading with China. 'Already many native labourers in Germany have been displaced by Chinese, especially in Hamburg. A Mecklenburg paper regularly advertises contracts for Chinese labour, the prevalent term of agreement being for ten years, a cash payment of 200 marks being made in advance.' 'The coolie traffic of Holland with China is' nearly 'half a million per annum, while that of England is under 50,000; of Portugal a few hundred; of Germany, Hawaii, and the South American republics hardly as much.'

Like the Briton, the Chinese is found nearly everywhere; like him, the Chinaman has the faculty of making himself at home abroad; and, like the Briton, he looks forward, after making his pile, to return to his home to spend the remainder of his days in ease and comfort; and again, like the Briton, the countries he blesses by his presence owe, in some cases, their salvation, and in others incalculable benefits to him.

CHINESE PEOPLE, CHARACTERISTICS OF.— With regard to the physical characteristics, the Chinese belong to the Mongolian family, possessing its yellowish skin, lank, coarse, black hair, almost rudimentary beard and whiskers, and scanty hair-growth on the rest of the body, prominent cheek-bones, eyes almost invariably black, lack lustre in expression, and obliquely sloping towards the nose, there being either no bridge to that organ or in other cases scarcely any, and broad nostrils; there is also 'a small flap of skin of the upper eyelid overlapping just above the inner' angle of the eye, at least, in South China. The face is round; they have small hands and feet, and long tapering fingers. The ankles of many of the common boat-women are very neat. 'They are well built and proportioned, but short in stature, especially in the South, where a man of six feet in height is such a rarity as to be nicknamed "giant."' The average of height in the North is a few inches above that in the South; and difference exists as to complexion in the different parts of the empire and between different classes,

owing to exposure to the sun and the weather, which falls to the lot of some, and which others escape. This is most strikingly manifest in the skin of the Cantonese boat-man, which will be well browned all over the body except round his waist, where, being constantly covered by his rolled up trousers, it is of a considerably lighter hue. The Swatow fisherman is often swarthy almost to blackness, nor is there a mid-region round his loins of a lighter shade as he works in the garb of old Adam minus the fig leaves. The faces of some of the ladies are fairer, shielded as they are from all exposure, than those of many of the inhabitants of the South of Europe. With a dark skin one scarcely expects to find soft texture, but that of even the common women is soft. To a stranger newly arrived from Western lands there appears a remarkable sameness in all the people —all are black-haired, black-eyed, with clean-shaven heads and faces, except the elders who cultivate their beards, and all exemplifying the same general characteristics—they present so much uniformity to one unaccustomed to such a mass of an unknown and distinct type that the question often presents itself:—How do those who are brought into intimate relationships with them distinguish one from the other? And a ready answer presents itself in what seems to the uninitiated the analogous case of a shepherd knowing each sheep under his care. A few months residence and familiarity with the new type shows that amidst the general uniformity there are many points of difference, and a slight appreciation of what constitutes Chinese beauty is occasionally awakened. That these crude opinions of Chinese physical sameness are far from the truth it needs but to instance the similar opinion held by the Chinese as to ourselves.

In an examination of Chinese for colour-blindness, 1,200 men and women were tested with these results:—Colour-blind 20; completely green-blind 14; completely red-blind 5, and one partially so. The Chinese are often unable to distinguish between green and blue, their language following suit to a great extent, for there is one word which means both green and blue.

Notwithstanding the insanitary conditions of their life, many of the Chinese appear to attain to a good old age; the hard life and exposure to which many of the labouring classes are subject age many of them on the other hand very soon, especially is this the case with the women, who are scarcely passed the bloom of girlhood before coarse features show the strain on their physical powers.

After this general description of what the Chinese are, we give a scientific account of the Ideal Mongolic type compared with the Ideal Caucasic type, for which we are indebted to Keene's 'Asia,' edited by Sir R. TEMPLE.

	IDEAL MONGOLIC TYPE.	IDEAL CAUCASIC TYPE.
SHAPE OF HEAD	Normally brachycephalic, *i.e.*, round horizontally.	Normally dolichocephalic *i.e.*, long horizontally.
FACIAL ANGLE	Prognathous, index Nos. 76 to 68.	Orthognathous, index Nos. 82 to 76.
FEATURES	Square, angular, and flattened.	Rounded off and oval.
CRANIAL CAPACITY	1,200 to 1,300 cubic centimetres.	1,300 to 1,400 cubic centimetres.
CHEEK-BONES	High and prominent.	Low and inconspicuous.
EARS	Large and standing out from the head.	Small, well-formed, close to the head.
MOUTH	Large with thick lips.	Small, with bright-red, moderately-thin lips.
NOSE	Broad, flat, short, and somewhat concave.	Long, narrow, high, straight or somewhat convex—tip projecting beyond the nostrils.
FOREHEAD	Low, receding, narrow.	Straight, broad below, fully developed.
EYE	Small, almond-shaped, oblique upwards and outwards, orbits wide apart, iris black.	Large, round, straight; orbits rather close set; iris normally blue or grey, but very variable.
CHIN	Very small and receding.	Full and slightly projecting.
NECK	Short and thick set.	Long, slender, and shapely.

	Ideal Mongolic Type.	Ideal Caucasic Type.
Figure	Squat, angular, heavy, muscular, inclining to obesity.	Symmetrical, slim, active, robust.
Hands and Feet	Disproportionately small.	Medium-sized or large.
Stature	Below the average—5 ft. to 5 ft. 4 inch.	Medium or above the average—5 ft. 4 inch to 5 ft. 9 inch.
Complexion	Pale-yellowish, tawny or olive, inclining to a leathery-brown and cinnamon—no red or ruddy tinge.	Fair or white, inclining to brown and swarthy—normally with ruddy tinge.
Hair	Dull-black, long, coarse, stiff, and lank, cylindrical in section.	Long, wavy, and normally light brown, but very variable—glossy jet-black, flaxen, red, etc., elliptical in section.
Beard	Very scanty or absent.	Full, bushy, often very long.
Eyebrows	Straight and scanty.	Arched and full.
Expression	Heavy, inanimate, monotonously uniform.	Bright, intelligent, infinitely varied.
Temperament	Dull, taciturn, morose, lethargic, but fitfully vehement.	Energetic, restless, fiery, and poetic.

An ethnological study and comparison of the inhabitants of different parts of China would afford much interest and instruction. We have not been able to find any statistics on the subject, though we understand one or two have made some researches in the matter. Through the kindness of the Hongkong Government we have been allowed to inspect the books in Victoria gaol, and we find that out of 1,000 Chinese Male prisoners, the following is the height (we have omitted the fractions of inches)—

4 feet	6 inches =	1	
4 „	9 „ =	1	
4 „	10 „ =	11	
4 „	11 „ =	17	
5 „	0 „ =	44	
5 „	1 „ =	77	
5 „	2 „ =	112	
5 „	3 „ =	172	
5 feet	4 inches =	178	
5 „	5 „ =	161	
5 „	6 „ =	117	
5 „	7 „ =	62	
5 „	8 „ =	28	
5 „	9 „ =	13	
5 „	10 „ =	2	
5 „	11 „ =	1	

We discarded from our investigations all under the age of 21 by Chinese reckoning, which is a year or two less than by English computation, but as maturity is early attained in a hot climate we do not think we fixed it too low. Neither does the fact that the measurements are those of prisoners on their admission to gaol militate against them being reliable as average statistics for Chinese in this part of China, as the majority, if not all, the prisoners, form a very good sample of Southern Chinese. The great proportion of them are artisans and coolies, &c., and are typical of the whole of their class, there are also a few of the better class of Chinese among them.

In 100 female prisoners, the height is follows: —

4 feet 6 inches = 1		5 feet 0 inches = 27	
4 „ 7 „ = 5		5 „ 1 „ = 10	
4 „ 8 „ = 4		5 „ 2 „ = 13	
4 „ 9 „ = 9		5 „ 3 „ = 5	
4 „ 10 „ = 11		5 „ 4 „ = 0	
4 „ 11 „ = 14		5 „ 5 „ = 1	

As regards their mental characteristics, much might be, and has been, written, the latter largely tinctured by the mental media through which the various observers viewed their idiosyncracies.

One of the most marked peculiarities is their wonderful memory in the way of study. Trained for centuries in this particular groove, the result has been that books are easily learned by heart and repeated from beginning to end without mistake. Their patience, perseverance, and industry are deserving of all praise; no task is considered too trivial, no labour too arduous to engage in. Their politeness, peaceableness, and dread of giving offence are often carried to an extreme. Their economy, credulity, lack of sincerity and sympathy are all characteristics on which page after page might be written.

Having thus lightly touched upon a few of the characteristics of this wonderful, little understood, much lauded as well as much decried people, we will ourselves retire to the background and present a symposium of opinions of residents, authors, statesmen, missionaries, travellers and others.

'It is an abuse of terms, to say that they are a highly moral people * * * * A morality that forgets one half of the decalogue must be wonderfully deficient, however complete it may be in the other * * * I think, however, we may affirm * * * that the moral sense is in many particulars highly refined among them * * * Respect to parents and elders, obedience to law, chastity, kindness, economy, prudence, and self-possession are the never-failing themes for remark and illustration. * * * * * * *

The happiness and general prosperity of the Chinese are so conspicuous, that they merit a short analysis. Let us see then of what elements they are compounded:—

(1) An habitual readiness to labour.
(2) Frugality in the use of wordly goods.
(3) Skill competent to enable the people to turn all advantages to the best account.
(4) An exact conception of money's worth.'—*(Tradescant Lay).*

'In the Chinese character are elements which in due time must lift her [China] out of the terribly backward position into which she has fallen and raise her to a rank among the foremost of nations. Another ground of hope * * * lies in the matter-of-fact habits of the Chinese, their want of enthusiasm and dislike of change, which are rather favourable than otherwise to their development as a great community.'— *(Dr. Wells Williams).*

'The mental capacities of the people are of no inferior order. Their administrative powers are remarkable. Sir Frederick Bruce is reported to have said that "Chinese statesmen were equal to any he ever met in any capital in Europe" * * * Certain it is, they hold their own with our British diplomatists. Chinese merchants cope successfully with our own in all departments of trade; in fact, are gaining ground on them. (See Consul Medhursts' "Report on the Trade of Shanghai," *Blue Book* [China], No. 7, 1870.)

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'Their literati are equal to any intellectual task Europeans can set before them * * * * The common people are shrewd, painstaking and indomitable; and the more I have travelled among them the more have I been impressed with their mental promise, docility, and love of order * * * * * The Chinese have always been the imperial race in the Far East * * * * It is true that at present they are in a most deplorable condition. Their old principles of government are disregarded; the maxims of their classics utterly ignored by the generality of their rulers; rapacity and corruptions pervade every department of the State. * * * *

Absence of truth and uprightness and honour,—this is a most appalling void, and, unfortunately, it meets one *in all classes and professions of the people.* I do not refer to money matters, for as a rule, they stand well in this respect. * * * *

The Chinese are not naturally an anti-progressive people. They are peculiarly amenable to reason, have no caste, and no powerful religious bias. Their history shows that they have adopted every manifest improvement, which has presented itself, for these many centuries. * * * * * * *

The truth is, the Chinese have all the mental, moral, and religious instincts of our common nature. * * * * *

The fact that they have preceded us in many of the most important discoveries of modern times, such as the compass, gunpowder, printing, the manufacture of paper, silk, porcelain, &c., proves their inventive genius. * * * * * *

They are peaceable and civil to strangers.—(*Dr. Williamson*).

Here are a few extracts from older writers:—

Dr. Morrison says: 'Generally speaking, they have all the cunning, deceit and intrigue of the French, without any of their good qualities.'

'Such Europeans as settle in China, and are eyewitnesses of what passes, are not *suprised* to hear that mothers kill or expose several of their children; nor that parents sell their daughters for a trifle, nor that the empire is full of thieves; and the spirit of avarice universal. They are rather surprised that *greater* crimes are not heard of during seasons of scarcity. If we deduct the *desires* so natural to the unhappy, the innocence of their habits would correspond well enough with their poverty and hard labour.'—*Premare.*

'The Chinese are so *madly* prejudiced in favour of their own country, manners, and maxims, that they cannot imagine anything, not Chinese, to deserve the least regard.'—*Chavagnac.*

'So unwilling are the Chinese to allow themselves to be surpassed, or that any other people possess that of which they cannot boast, that they fancy resemblances where there are none, and, after striving in vain to find them, they still hope that such there are, and that if there should happen to be none, they are of no importance, or surely they would have been there.'—*Dr. Milne.*

'The superiority which the Chinese possess over the other nations of Asia is so decided as scarcely to need the institution of an elaborate comparison. * * * * * *

It may be considered as one proof of social advancement on the part of the Chinese, that the civil authority is generally superior to the military, and that letters always rank above arms.

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The Chinese are bad political economists.

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The advantageous features of their character, as mildness docility, industry, peaceableness; subordination and respect for the aged, are accompanied by the vices of specious insincerity, falsehood, with mutual distrust and jealousy * * * * The superior character of the Chinese as *colonists* in regard to intelligence, industry, and general sobriety, must be derived from their education, and from the influence of something good in their national system.

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The comparatively low estimation in which *mere* wealth is held, is a considerable moral advantage on the side of the Chinese * * * Poverty is no reproach among them. * * * *

The peaceful and prudential character of the people may be traced to the influence and authority of age. * * *

The Chinese frequently get the better of Europeans in a discussion by imperturbable coolness and gravity. * * *

It is the discipline to which they are subject from earliest childhood, and the habit of controlling their ruder passions, that render crimes of violence so unfrequent among them.

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Hereditary rank without merit, is of little merit to the possessor.—*Sir John Davis.*

'As a direct refusal to any request would betray a want of good breeding, every proposal finds their immediate acquiescence: they promise without hesitation, but generally disappoint by the invention of some slight pretence or plausible objection: they have no proper sense of the obligations of truth.'—*Barrow.*

'The Chinese * * * are in general of a mild and humane disposition, but violent and vindictive when offended.'—*Sir George Staunton.*

'Genius and originality are regarded as hostile and incompatible elements.'—*Gillespie.*

And again some extracts from later writers:—

'China is emphatically a sober country.' * * * * * *

'Ingenuity is a gift largely bestowed upon the Chinaman; it is indeed one of his most marked characteristics,—but it is ingenuity of that peculiar kind which works with very slender materials.'

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'Almost every Chinaman is, by a kind of natural instinct, good both at cooking and at bargaining'—*Archdeacon Cobbold.*

'This mysterious race, which with the Anglo-Saxons and the Russians will divide the earth a hundred years hence. * * * Hard-working, frugal and orderly when their secret societies are kept under due control, they are admirable and trustworthy men of business, while as artisans their industry is only exceeded by their skill and versatility.'—*Sir Lepel Griffin.*

'The love of antiquity is inborn in the Chinese, they live in the past. * * * * * * * *

To them the past is not a mass of musty records filled with the suffocating odours of decay, as it appears often to us, but a rich treasure-house fragrant with the aroma of purest wisdom and noblest example. * * * * They are exclusive to the extremest degree. * * * * Conservatism has been carried to such an extreme that the whole nation has become fossilized. * * * * Closely connected with this spirit of exclusiveness is an overweening pride and absurd conceit in their own superiority, and an unreasoning hatred of everything foreign. * * * * * * *

Taking the people as a whole, their fundamental qualities of industry, stability and readiness to submit to authority, contain the promise of cheering results in the future.'—*Rev. B. C. Henry.*

'The Chinaman and the mosquito are the two great mysteries of creation.'—*H. Norman.*

'One of the most remarkable national peculiarities of the Chinese is their extraordinary addiction to letters, the general prevalence of literary habits among the middling and higher orders, and the very honourable pre-eminence which from the most remote period has

been universally conceded to that class which is exclusively devoted to literary pursuits. * * * * * *

I have left the country with the conviction that the Chinese nation, as a whole, is a much less vicious one than, as a consequence of opinions formed from a limited and unfair field of observation, it has been customary to represent it; further, that the lower orders of the people generally are better conducted, more sober and industrious, and, taken altogether, intellectually superior to the corresponding classes of our own countrymen.'—*Dr. Rennie.*

'I find here a steady adherence to the traditions of the past, a sober devotion to the calls arising in the various relations of life, an absence of shiftlessness, an honest and, at least, somewhat earnest grappling with the necessities and difficulties which beset men in their humbler stages of progress, a capacity to moralise withal, and an enduring sense of right and wrong. These all form what must be considered an essentially satisfactory basis and groundwork of national character. Among the people there is practical sense, among the gentry, scholarly instincts, the desire for advancement, the disposition to work for it with earnestness and constancy. Amongst the rulers, a sense of dignity, breadth of view, considering their information, and patriotic feeling. Who will say that such a people have not a future more wonderful even than their past.'—*G. F. Seward.*

'The moral character of the Chinese is a book written in strange letters, which are more complex and difficult for one of another race, religion, and language to decipher than their own singularly compounded word-symbols. In the same individuals, virtues and vices, apparently incompatible, are placed side by side. Meekness, gentleness, docility, industry, contentment, cheerfulness, obedience to superiors, dutifulness to parents, and reverence for the aged, are, in one and the same person, the companions of insincerity, lying, flattery, treachery, cruelty, jealousy, ingratitude, avarice, and distrust of others. The Chinese are a weak and timid people, and in consequence, like all similarly constituted races, they seek a natural refuge in deceit and fraud. But examples of moral inconsistency are by no means confined to the Chinese, and I fear that sometimes too much emphasis is laid on the dark side of their character, * * * * as if it had no parallel amongst more enlightened nations. Were a native of the empire with a view of acquiring a thorough knowledge of the English people, to make himself familiar with the records of our police and other law courts, the transactions that take place in what we call the "commercial world," and the scandals of what we term "society," he would probably give his countrymen at home a very one-sided and depreciatory account of this nation.'—*Archdeacon Gray.*

'I find the Chinese most polite. * * * * The one thing no man can accuse the Chinese of is love of change.'—*Mrs. Gray.*

'The earnest simplicity and seriousness with which an amiable and lettered man in China will sit and propound the most preposterous and fantastic theories that ever entered a human brain, and the profound unconsciousness he shows of the nonsense he is talking, affect one very curiously. * * * * *

There are few things in which the Chinese do not claim pre-eminence, and it is this habit of self-complacency which renders them

so very much averse to being enlightened on those points on which they habitually are found wanting. The belief in their own infallibility cannot but be a standing obstacle to the progress of the people in all departments where it prevails, and the difficulty of getting a Chinaman to acknowledge that he is beaten in an argument is but another phase of the same phenomenon. It is a sufficient answer, for him, that, however useless or hurtful a given practice may be, it is the "custom" of the country; and the belief that all the customs which have descended from generation to generation are, for that very reason, incapable of improvement, renders him a very hopeless subject to deal with. * * * * * * * *

There are few things more amusing, and at the same time more exasperating, to a European than the utter confusion of thought which characterises the Chinese as a race. * * * There seems a looseness of reasoning, a want of consecutiveness, in the mental process of the Chinese which argues an inherent defect in their constitutions.'—*Balfour.*

'John Chinaman is a most temperate creature * * * * During the whole course of my many years residence in the country, I do not remember to have seen a dozen instances of actual drunkenness. * * * * * * *

They are a sociable people amongst themselves, and * * * their courtesies are of a most laboured and punctilious character.

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The Chinese are essentially a reading people.

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The Chinese have not, it is true, that delicate perception of what the claims of truth and good faith demand, which is so highly esteemed among us westerners, but they know and prize both characteristics, and practical illustrations thereof are constantly observable in their relations one with another, and with foreigners.

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Honesty * * * is by no means a rare virtue with the Chinese.

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As regards the question of courage, again it must be admitted that the Chinese possess more of the quality than they have hitherto had credit for. * * * * * * *

Both kindliness and cruelty, gentleness and ferocity, have each its place in the Chinese character, and the sway which either emotion has upon their minds depends very much upon the associations by which they are for the moment surrounded. When in their own quiet homes, pursuing undisturbed the avocations to which they have been accustomed, there are no more harmless, well-intentioned, and orderly people. They actually appear to maintain order as if by common consent, independent of all surveillance or interference on the part of the executive. But let them be brought into contact with bloodshed and rapine, or let them be roused by oppression or fanaticism, and all that is evil in their disposition will at once assert itself, inciting them to the most fiendish and atrocious acts of which human nature has been found capable.'—*Sir Walter Medhurst.*

'There is no more intelligent and manageable creature than the Chinaman, so long as he is treated with justice and firmness, and his prejudices are, to a reasonable extent, humoured.'—*Sir Walter Medhurst.*

'There exist no more honourable, law abiding and industrious citizens than the Chinese.'—*Earl of Kintore.*

Here are opinions then as diverse as possible. What more put than the following:—'The Chinese must be a strange people from the varying accounts which are given of them by different observers. They are over-estimated in some things and undervalued in others, misunderstood in most.'—(*Cobbold*) What is the truth? We believe it to consist in a true mean. If a man or woman will view this people with a mental calmness, not on the one hand carried away with too great an enthusiasm—a fault easily committed, owing to the wonderful antiquity and many good points in their character—and on the other hand, if prejudice is resolutely banished, these good points will be seen, while their failings will also be noticed.

CLAN.—This division of the people is analogous to that of the Scotch clan in many respects, and is productive of feud and disaster to themselves and others, as well as of protection to those belonging to the same clan, as a few generations ago was the case among the Highland clans of Scotland. The nucleus round which the Clan gathers is the ancestral temple and worship, here are the headquarters for all who are descendants of a remote ancestor. Genealogies are kept, often with the greatest care, in which are noted all the migrations of the family; and so particular are the Chinese, in some parts of China, with regard to this point, that on the tomb-stones, in some places, are put the numbers of the generations, since the family came to that country side.

In many villages all belong to one clan, just as in the Highlands of Scotland one part of the country will be found almost entirely peopled by one clan alone. As in China, the unit of the population or nation is not the individual, but the family, it may be easily understood of what paramount importance the clan is; and it is one of the greatest disgraces

possible for a man to be disowned or put out of the clan, even if it be only temporarily. It is worse of course to be punished for a generation, and worst of all if the punishment is for ever.

Disputes often take place between members of different clans, and lead to quarrels, reprisals, and fights, into which the whole clan is dragged; and, eventually, the soldiery, after perhaps some lives have been lost on both sides, are sent to put a stop to the internecine strife; in fact these petty wars are waged so fiercely that in some instances they make an approach to the vindictiveness displayed in the Italian vendetta.

It should, however, be observed that the system of clans is more marked in the South of China; and most especially so in the Kwang-tung and Kwang-si provinces.

The secret societies, especially in the Straits Settlements, take their rise in the clan system to a great extent.

Books recommended.—Two articles on the comparative history of clans by Rev. Hilderic Friend in the 'Chinese Recorder and Missionary Journal,' entitled '*Tsung tsuh chi lai lih*,' Vol. IX, Nos. 4 and 5. Williams's 'Middle Kingdom,' Vol. I., p. 482 et seq. Also see 'Chinese Repository,' Vol. 4, p. 411.

CLIMATE.—In a land of such vast dimensions it may readily be understood that the climate varies with each part of the country, and almost any variety of climate may be found in different parts of China. The extremes of cold and heat are not only found in the extremes of the North and South, but in the North are even found together; for China, like the eastern sea-board of the Northern States of America, has a winter in the North approaching an arctic one for severity, while the summer heat is tropic in its intensity, even greater for a short period than it is in many parts far south.

In some places the atmosphere is saturated with moisture during a large part of the year, while in other regions, except in the rainy season, the air is dry and clear. The extremes of range in Peking are 104° and zero Fahrenheit. The rainfall is generally lower than 16 inches in the year, but little snow falls, and it does not remain on the ground

more than a few days; the rivers are locked in ice for three months. As the heat increases, sand and dust blow with great force forming dust-storms.

Of Ningpo it has been said that the winters may be compared to those in Paris, and the summers, for a short season, to those of Calcutta. The climate is very damp, the ground being marshy, and the extremes are greater than at Shanghai. The range of the thermometer is from 24° to 107°, and a range of 20° in two hours is not unusual.

Of the West of China a recent writer says, 'Rains are frequent, and heavy clouds cover the heavens three-fourths of the year; and, in absence of clouds, a smoky mist veils the earth from the piercing rays of the sun. The climate is equable, and even the summer, although long and severely hot in July and August, is modified by frequent showers. * * * The winters are very mild; while frost is seldom seen, and snow is almost unknown, except upon the mountains. Experience shows the climate to be fairly' healthy, 'and no more trying than that of Central China.'

The climate of Amoy has been described as 'delightful.' But the word 'delightful' must be taken as comparing it with the climate of some other parts of China less fortunately situated. The thermometer ranges from 40° to 96°. The author spent three months in that port in the summer of 1889, and experienced what the temperature was at 93° for a day or two: the heat was intense, but fortunately it was a dry heat. This dry heat in Amoy is generally moderated by a fresh sea-breeze which springs up nearly every day in the course of the forenoon and dies down in the evening. The heat during the night is very great, until the sea-breeze rising with the tide slighty cools the atmosphere.

The heat at the three cities of Hongkong, Canton, and Macao, is of long continuance, but not of so excessive a character as further up the coast, where its duration is shorter. In Canton the thermometer ranges from about 40° or 50° to 88° or thereabouts. It rarely rises above or falls below. The sea air moderates the climate at Macao and Hongkong. The rainfall of the latter place is greater than at

Macao and Canton, and it has been known to attain the extraordinary figure of 30 inches in 24 hours. The annual mean for 21 years being over 86 inches. The climate in Hongkong in summer is often of a hot muggy nature, and, while it lasts, harder to bear than a dry heat of even higher temperature. In the mountain-sheltered town, and on the lower levels, the thermometer will rarely rise higher than 88° or 89°, while on the Peak levels, free to the sea-breezes, and cooled by the high elevation of from 1,500 to over 1,800 feet, the mercury falls from 4 to 10 degrees lower according to the season of the year, the greatest difference between the two levels being in summer. These higher levels are, however, subject to more of mountain mist and fog. Fogs rarely visit Macao. The winter months in these three ports form the most delightful season of all the year, especially is this the case in October, November, and December, and even in January. Clear cool weather, with Italian skies, provides the beau ideal of existence. The Peak climate is said to be even finer than that of Chefoo—the sanitarium for foreign residents of the North of China.

The climate of China, especially in the North, is said to have moderated considerably to what it was some centuries or thousands of years ago. On the other hand, the reckless denudation of the hills of wood and forest, by the inhabitants, doubtless has had a considerable effect in increasing the dryness and parched aspect of summer in China. It has been noticed that, in Hongkong, since the extensive tree-planting has been carried on, the summer appears to be somewhat cooler.

The mere range of the thermometer does not form a fair criterion in this land of the heat as it affects the human frame. Humidity and other considerations have to be taken into account.

In the South of China the climate seems admirably adapted as a rule for children of foreign parents up to the age of eight or ten, but after that age they are inclined to shoot up like hot-house plants, and require a more bracing air. The climate in China gets the blame of much that should be

laid to indiscretions in diet, and careless exposure to the sun, or neglect of a fair share of exercise. If all these points are carefully attended to, with of course some exceptions, a man or woman may, and often does, enjoy very good health. Some constitutions appear unable to stand the climate, while others occasionally thrive better than in their own lands.

The Chinese, as a race, are physically weaker than the English, but this should not all be laid to the account of the climate; insanitary surroundings, ignorance of the laws of health, and other causes also having a share in it.

CONFUCIUS AND CONFUCIANISM.—One feels a certain amount of difficulty in approaching such a vast subject, for Confucianism is so entwined and blended with all that concerns China, that it is hard to know where to begin or where to leave off. We will simply preface our account by saying that Confucianism is a system of philosophy and ceremonial observances to which its founder and followers ascribe the highest possibilities, if carried out rigidly and faithfully to every minute jot and tittle. Its originator was *par excellence* the sage of China.

Confucius's father 'was a military officer eminent for his commanding stature, his great bravery, and immense strength.' The birth of the sage has been surrounded by mythical legends. 'From his childhood he showed ritualistic tendencies,' and 'delighted to play at the arrangement of sacrificial vessels and at postures of ceremony.' He 'bent his mind to learning.' He married young, his experience of the married state not being a happy one, nor did he appear to bestow much affection on his son. Confucius early took public service in the state, holding different offices at different times, such as Keeper of the Stores of Grain, Guardian of the Public Fields and Lands, Magistrate, Assistant Superintendent of Works, and Minister of Crime; and applied his principles to the government with the most signal success.

These appointments were not all held in succession, but were interspersed and followed by years spent in imparting instruction to disciples (at one time as many as 3,000), in

gaining knowledge himself, and in the compilation and editing of books, as well as in journeyings amongst the different petty states into which the China of that time was divided, in the hope that the rulers would give him the opportunity of putting his principles of government to the test; when, such confidence had he in them, he was convinced that, instead of anarchy and confusion, peace and harmony would reign supreme. He died, feeling that he was unappreciated, at the age of seventy-two. His disciples had the highest admiration for him, and exhausted attributes in the expression of this admiration.

The best title which has ever been bestowed on him, is that of 'The Throneless King.' 'Probably no man has been so contemned during his life-time, and at the same time so worshipped by posterity, as Confucius. In both extremes there has been some exaggeration. His standard of morality was high, and his doctrines were pure. Had he, therefore, had an opportunity of exercising authority, it could but have resulted in good to an age, when the notions of right and wrong were strangely confused, and when both public and private morality were at the lowest ebb. On the other hand, it is difficult to understand the secret of the extraordinary influence he has gained over posterity, and the more the problem is studied the more incomprehensible does it become' when viewed from a European standpoint. 'His system of philosophy is by no means complete, and it lacks life (if we may venture to say so), in face of the fact that it has supplied the guiding principles, which have actuated the performance of all that is great and noble in the life of China for more than twenty centuries.' It is impossible in the short space of this article to give a digest of the doctrines of the sage. We will content ourselves with giving a summary of the essential points as adapted to the requirements of modern every-day Chinese life by the great Emperor K'ang Hi:—

'1. Esteem most highly filial piety and brotherly submission, in order to give due prominence to the social relations.

2. Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.

3. Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations.

4. Recognise the importance of husbandry and the culture of the mulberry-tree, in order to ensure a sufficiency of clothing and food.

5. Show that you prize moderation and economy, in order to prevent the lavish waste of your means.

6. Make much of the colleges and seminaries, in order to make correct the practice of the scholars.

7. Discountenance and banish strange doctrines, in order to exalt the correct doctrine.

8. Describe and explain the laws, in order to warn the ignorant and obstinate.

9. Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good.

10. Labour diligently at your proper callings, in order to give settlement to the aims of the people.

11. Instruct sons and younger brothers, in order to prevent them from doing what is wrong.

12. Put a stop to false accusations, in order to protect the honest and the good.

13. Warn against sheltering deserters, in order to avoid being involved in their punishments.

14. Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota.

15. Combine in hundreds and tithings, in order to put an end to thefts and robberry.

16. Study to remove resentments and angry feelings, in order to show the importance due to the person and life.'

These, with commentaries, are read to the people on the 1st and 15th of the month.

Divine honours are paid to the sage by the Emperor twice a year, and by every school-boy throughout the length and breadth of the land.

Confucius is generally represented in the temples to him by a wooden tablet with his name and titles on it, but in some cases there is an image of him. There is a temple in

every district city and one in every departmental city, consequently there are three of them in Canton: in two there is a tablet, in the third, an image.

Books recommended.—'Confucianism and Taouism,' by Professor Douglas. Professor Legge's 'Religions of China.' The same author's 'Imperial Confucianism,' and his master-work, 'The Chinese Classics.' 'The three Religions of China,' by Du Bose. Faber's 'Digest of the Doctrines of Confucius,' and a review of the latter in the 'China Review,' Vol., I., page 260. 'Confucius, The Great Teacher,' by Major-General G. G. Alexander.

CORMORANT FISHING.—The journal of the friar Odoric (A.D. 1286–1331) mentions this strange method of fishing; and it is largely carried on at the present day in some parts of China; so it will be seen that Chinese have long used cormorants for fishing purposes. To show the admirable adaptation of this bird for the pursuit, we quote from a lengthy article in 'Encyclopædia Americana'—'The cormorant is most admirably adapted for swimming. * * * having the great toe united to the others by a common membrane. * * * yet they are among the very few web-footed birds capable of perching on the branches of trees, which they do with great ease and security.' There are quite a number of species distributed over the world; they are closely allied to the pelicans in conformation and habits. They 'are very voracious feeders. * * * * They dive with great force, and swim under water with such celerity, that few fish can escape them. * * * * Should a cormorant seize a fish in any other way than by the head, he rises to the surface and, tossing the fish into the air, adroitly catches it head foremost as it falls, so that the fins, being properly laid against the fish's sides, cause no injury to the throat of the bird.'

Though we have seen a small catamaran-like boat, with several cormorants on it, in one of our trips into the interior, we have not actually seen them employed; we therefore copy at length from Miss Gordon-Cumming's 'Travels in China' as to their fishing:—'The simplest form of fishery is when a poor fisherman has constructed for himself a raft consisting only of from four to eight bamboos lashed together. On this

he sits poised (crowned with a large straw hat), and before him are perched half-a-dozen of these odd uncanny-looking black birds waiting his command. The cage in which they live and the basket in which he stores his fish complete his slender stock-in-trade. The marvel is how he contrives to avoid overturning his frail raft. Sometimes several fishers form partnership, and start co-operative business. They invest in a shallow punt, and a regiment of perhaps twenty or more of these solemn sombre birds sit on perches at either end of the punt, each having a hempen cord fastened round the throat just below the pouch, to prevent its swallowing any fish it may catch. Then, at a given signal, all the cormorants glide into the water, apparently well aware of the disadvantage of scaring their prey.

Their movements below the surface are very swift and graceful as they dart in pursuit of a fish or an eel, and giving it a nip with their strong hooked beak, swallow it, and continue hunting. Sometimes they do not return to the surface till they have secured several fish, and their capacious pouch is quite distended, and sometimes the tail of a fish protrudes from their gaping bill. Then they return to the surface, and at the bidding of their keepers disgorge their prey, one by one, till the pouch is empty, when they again receive the signal to dive, and resume their pursuit.

Some birds are far more expert than others, and rarely fail to secure their prize, but sometimes they catch a fish, or more often an eel, so awkwardly that they cannot contrive to swallow it, and in the effort to arrange this difficulty, the victim manages to escape. If one bird catches a large and troublesome fish, two or three of its friends occasionally go to the aid of their comrade, and help him to despatch it. Such brotherly kindness is, however, by no means invariable, and sometimes, when a foolish young bird has captured a fish, the old hands pursue and rob him of his prize. At other times a bird fails in its trick, and after staying under water for a very long period, comes up quite crestfallen without a fish.

When the birds are tired the strap is removed from their throat, and they are rewarded with a share of the fish, which they catch as it is thrown to them. It is reckoned a good day's fishing if eighteen or twenty cormorants capture a dollar's worth of fish; and as so many birds represent about half-a-dozen owners, it is evidently not a very lucrative business.'

The birds are quite domestic, having all been reared in captivity. Curiously enough, the mothers are so careless that they cannot be trusted to rear their own young; and furthermore, the said young are so sensitive to cold weather that only the four or five eggs laid in early spring are considered worth hatching, as only these can be reared in the warm summer. They are taken from the cormorant and given to a hen, who apparently must be colour-blind, as she calmly accepts these green eggs in lieu of her own. She is not, however, subjected to the misery of seeing her nurslings take to the water, as they are at once removed from her care, when, after a month's incubation, the poor little fledgelings make their appearance. They are then transferred to baskets which are kept in a warm corner; the young birds being buried in cotton wool and fed with pellets of raw fish and bean-curd.

When they are two months old their nursery days are over, and the sorrows of education must begin. They are therefore offered for sale, a female bird being valued at from 3*s.* to 5*s.*, and a male bird at double the price. This difference is due to the superior strength of the latter, which enables it to capture larger fish. Thenceforth the professional trainer takes them in hand; and fastening a string to one leg, he drives them into the water and throws small live fishes, which they are expected to catch. They are taught to go and return subject to different calls on a whistle, obedience being enforced by the persuasive strokes of a bamboo—the great educational factor in China! When thoroughly trained, a male bird is valued at from 20*s.* to 30*s.*, and its fishing career is expected to continue for five years, after which it will probably become old and sulky.'

Cormorant fishing was practiced in both France and England in the seventeenth century.

CREMATION.—Cremation is opposed to Chinese principles as a rule. They, as a nation, believe that unless the whole body goes intact into the next world, it will not be in a perfect condition in a future state of existence. It is only Buddhist monks whose bodies are thus disposed of.

Archdeacon Gray thus describes a cremation at Honam temple:—'As I entered the inner gates my attention was directed to an apartment, the doors of which were crowded by a number of priests arrayed in sackcloth, and wearing white bandages round their foreheads. The corpse, attired in a cowl, and with the hands fixed in the attitude of prayer, was placed in a bamboo-chair in a sitting posture, and carried to the pyre by six secular monks. All the monks were in attendance, and walked two abreast, immediately behind the remains of the departed friar. As the long procession advanced, the walls of the monastery echoed with the chanting of prayers and the tinkling of cymbals. When the bearers reached the pyre, they placed the chair containing the corpse upon it, and the fagots were then kindled by the chief priest. Whilst the body was enveloped in flames, the mourners prostrated themselves upon the ground in obeisance to the ashes of one with whom they had been accustomed to join in prayer and praise. When the fire had burned itself out, the attendants collected the charred bones and placed them in a cinerary urn, which was then deposited in a small shrine within the precincts of the monastery. The cinerary urns remain in this shrine until the ninth day of the ninth month, when the ashes which they contain are emptied into bags of red cloth, which are then sewn and thrown into a large ossuary, or species of monastery mausoleum. These edifices, built of granite, are called by the Chinese *Poo-toong-tap*, and are upon an extensive scale. That belonging to the monastery of Honam is a noble piece of masonry, and is divided into compartments, one being for the ashes of monks, and the other for those of nuns. The bags of red cloth with their contents are consigned to these receptacles through small apertures just sufficiently large for their admission.'

CURRENCY.—China presents the curious spectacle of an empire without a gold or silver currency. For centuries, with but slight exceptions, *the* medium of exchange has been the cash, a small copper coin of the size of an English half-penny, but only a half or a third as thick, with a square hole in its centre for convenience in stringing. It has a raised broad rim round the circumference as well as one round the square hole in the centre. In the sunk space between these two rims are, on the obverse, four Chinese characters, two of which are the style of the Emperor's reign, and two are the equivalent of 'current coin.' At the present day the majority of the coins also have on the reverse two Manchu characters, one denoting the provincial mint at which the coin has been cast, and the other the equivalent of the word 'currency.' For some centuries before Christ this has been, in its general features, the circulating medium of China. Larger coins of the same general character have also been coined, but as a general rule it may be said that China has had no gold or silver coinage. A few attempts to coin silver have been made once or twice, but they have been failures. Edkins says 'Arabian trade brought to China the use of silver by weight, as European trade at a later period brought the dollar.' 'A thousand years ago the people in Central China kept their accounts in copper cash.' It is now the general practice, at all events in the South, for accounts to be kept in silver—taels, mace, candarins, and *li* (a decimal system: ten *li* making one candarin; ten candarins, one mace; and ten mace, one tael); there being actually no such coins in existence. Paper notes have at different times been issued by the Government, and in later times by private firms. They have been much in use in certain parts of China,—Foochow for example. Marco Polo devotes a whole chapter to an account of the paper-money in use in China in his time. The Chinese readily use the Mexican, and other dollars are also used,—half a century ago Spanish dollars taking the place that the Mexican now hold, but, except in the neighbourhood of Hongkong, and often there as well, they always weigh them, and they are generally

stamped, with the exception above named, as they pass through the hands of merchants and shop-keepers till they fall into pieces and become what is known as broken silver, and have to be weighed as each transaction takes place to know their value. For this purpose a small money scale is a part of the equipment of everyone going shopping. The Japanese, Hongkong, and Straits Settlements subsidiary coins, such as the five ten and twenty cent pieces, are also much in circulation, especially in Hongkong and its neighbourhood. Within the last two or three years a mint has been established at Canton by the late Viceroy, from which copper cash and silver coins—the dollar, half dollar, twenty, ten, and five cent pieces—are issued. This mint is a very fine one, and in one respect, that of stamping machines is the largest in the world. It is under the superintendence of a Scotchman, but all the other officials and workmen are natives. The ten and twenty cent pieces issued by this mint are coming largely into circulation in Hongkong.

CUSTOMS, IMPERIAL MARITIME.—In 1853, owing to the T'ai P'ing rebels capturing Shanghai, the collection of customs duties on foreign bottoms entering that port was placed in the hands of foreigners, as a temporary measure until order should be restored, but what was intended as a *modus vivendi* for the time being, proved so well adapted for the purpose, that it became a permanency, and has increased with the extension of trade and the opening of new treaty ports until it is now a most important department with a large and efficient staff recruited from most of the European nations, though the English are in the majority.

The following is the *personnel* of the establishment.—The Inspector-General is at the head of all; immediately below him are the Commissioners, thirty-three in number, who are generally in charge of each Custom-house. They are assisted by Deputy Commissioners, of whom there are twelve; the next ranks being Chief, first, second, third and fourth assistants, of whom there are one hundred and thirty-three; clerks number twenty-one; under the heading of Miscellaneous there are eighteen names; and there are twenty-one surgeons connected

with the Customs, who have private practice as well, making a total of 218 Indoor-staff, and surgeons 21. The out-door staff number 354, the ranks being Tidesurveyors, Assistant Tide-surveyors, and Boat officers; Chief Examiners, Examiners, and Assistant Examiners; Tidewaiters, and Watchers. There is also a Marine Department and a small Educational one, making up a total of Foreigners 719, and Chinese 3,181, or a grand total of 3,900 altogether. The Nationality of the In-door staff is as follows:—there are about 170 British: French, German and American each number twenty or under; and Italian, Danish, Norwegian, Russian, Portuguese, Austrian, Spanish, Belgian, Dutch, and Hungarian from six downwards.

Mr. H. N. Lay was the former Inspector-General, but he came to grief in 1863 over the Sherard Osborne fleet, and was succeeded by Sir Robert Hart, who has conducted the onerous and multifarious duties connected with his position with great tact and ability, winning not only the good opinion of the Chinese government, but that of the mercantile community in China as well. The receipts of a most important department are thus, after paying expenses, handed over intact to the Chinese government, and notwithstanding the large salaries necessarily paid to the foreign employées, the Chinese government reaps a larger benefit from it than it would from one in purely native hands, so difficult is it for money once in the hands of Chinese Mandarins to leave their possession without a large percentage being deducted for the benefit of each one who has to do with it. This revenue is likewise honestly collected, a thing impossible of accomplishment were natives employed, as bribes and presents are in continual use in China.

CYCLE.—From a remote antiquity the Chinese have used a cycle of 60 years. This sexagenary cycle is formed of two sets of characters: one set consisting of twelve and the other of ten, which are combined together in sets of two, *i.e.*, each year of the sixty is represented by two characters which distinguish it from the other fifty-nine. A sexagenary division also existed in early times in India.

DECORATIONS.—Mayers, who is the great authority on all matters connected with Government titles, &c., says most justly that 'Although rewards for distinguished service, or marks of Imperial favour, the conception of which resembles in some degree that of the European system of Royal or National Orders and Medals of Distinction, are to be found in China, nothing in the shape of an actual Order of Merit approximating to the European type has been adopted by the Chinese Government. * * * * Isolated distinctions have indeed been conferred in China on foreigners of various nationalities, principally for services rendered in the command of the drilled troops during the T'ai P'ing rebellion, and subsequently in the collection of the customs' revenue. * * * but as these are bestowed for the most part by provincial authorities, and without the sanction of any established rule or recognised statutes, such as are required to constitute what is commonly known as an "Order," the badges thus conferred can scarcely be regarded as having a real value as authentic marks of distinction.'

Almost under the same category would come the newly established order, in its various grades, reserved solely for foreigners, named the Shuang Lung Pao Hsing, and bestowed by the Chinese foreign office.

The purely native decorations and privileges are many in number. We note a few of them below:—

The Riding Cape or Yellow Riding Jacket (má kw'á) though so styled is not necessarily, but at the present day is generally, of that colour. It is only worn 'when in personal attendance upon the sovereign, in the field, or upon journeys.' Only two Europeans have been honoured with its bestowal,—General Gordon and M. Giquel.

Another honorary distinction, conferred upon eminent public functionaries, is the privilege of being allowed to ride on horseback 'for some distance within the outer gateways of the palace, when summoned to an audience.'

Another class of distinctions is that of the feather. The feathers allowed are those of the peacock and the crow. They are placed in the back of the hat and stick out, sloping

downwards. The peacock feathers are three-eyed, double-eyed, or single eyed. The first is conferred on Imperial princes, 'nobles of the higher degrees, or for the most signal military achievements;' the second is reserved for lower officials or dignitaries; and the third 'is bestowed as an ordinary form of reward for public service, and during the last few decades has been indiscriminately obtainable by purchase.' The Crow Feather or Blue Plume is for the soldiers of the Imperial Guards, and officials of the seventh, eighth, and ninth degrees of rank are rewarded by it.

The Bát'uru Distinction, derived from the Manchu word for 'brave,' is something like the French *Légion d'honneur*, 'and is conferred solely for active service in the field.' There is no outward sign of its possession, but each recipient gets a distinguishing title either in Manchu, Mongolian or Chinese, the first being the most honourable. The title given for instance might be 'Bát'uru with the title Magnanimous Brave.' The bestowal of the title gives the right to wear the peacock's feather, though the brave soldier has generally obtained that privilege before. Enhanced allowances are also the result of the Bát'uru, when on active service. General Mesny is the only European who has obtained this honour. He is in the service of the Chinese army, and it was bestowed on him for services in the province of Kwei-chow.

Another privilege is the Manchu one of having the swordscabbard covered with yellow bark from the Robinia pygmœa—a tree belonging to the acaciæ family. The Seventh prince, on the accession of the present Emperor, had this bestowed on him.

Another honour granted is 'the permission to use scarlet or purple reins when riding * * * on horseback * * * and to use the same colour for the props of the sedan-chair.' These privileges 'were believed to be reserved exclusively for the Imperial family,' but the Viceroy Li has had them bestowed on him.

In this connection it may be interesting to notice two distinctions conferred on Sir Robert Hart, the distinguished and able head of the Imperial Maritime Customs in

China:—The Inspector General 'will however receive a piece of silk with the names of his three ancestors inscribed thereupon in five colours. This is a higher honour than the yellow jacket.' Another special decree also 'conferred buttons of the first rank' on his immediate three ancestors 'for his able administration of the Customs.'

The title of 'Instructor of the Emperor' is a posthumous one, and it is said 'is never given a man in his lifetime, and only to the most distinguished officers after death.' The great Tseng Kuo-chuan, deceased, and his brother had it: 'it is unprecedented in history that two brothers should be so honoured.

DEMONIACAL POSSESSION.—The Chinese believe that madness and many forms of disease are due to possession by evil spirits.

The idea of evil spirits and their wicked machinations pervades the whole of Chinese society: it crops up in all sorts of unexpected places, and permeates and pervades their whole round of existence. Does a parent's love go out towards some little child, and, as year by year goes by, increase in strength, until suddenly some disease takes the little darling away from the home it has made bright and happy? Then the miserable solace the bereaved parents have, is that it was not a proper child of their own at all, but some spiteful spirit, that, after ingratiating itself into their affections, ruins all their fond hopes, and dashes their anticipations of future bliss by suddenly showing itself in its true colours in returning whence it came.

Some twenty years since some most curious instances of apparent demoniacal possession forced themselves upon the attention of the missionaries and their native assistants in the South of China, bearing seemingly a close analogy to those mentioned in the New Testament in the time of Christ. Some of the native preachers treated these cases in the same way that the Apostles did, and in several instances with marked results of improvement.

At Foochow, according to Doolittle, yellow paper charms are used, with different devices on them, in a number of various ways, to counteract the evil influences when sickness is believed to be caused by an evil spirit. Whips, made of branches of the peach or willow, or a scourge made in the shape of a snake out of hemp, are employed to beat the bed, and drive away the evil spirit in the same part of the country.

There are several different kinds of demoniacal possession according to the Chinese. There is, first, the possession of the body produced by demons, who are capable of inducing any of the ordinary diseases to which flesh is heir in China. Vows and offerings to the gods are the remedies for those who suffer thus involuntarily. The next form is more serious, for the demon in this class is supposed to actually dwell within the possessed, whose case is, however, diagnosed by the sapient Chinese as being different from that of an ordinary lunatic. Dennys in his 'Folklore of China,' quoting from an Article by Mr. Gardner, treats at some length of these, and his account tallies in several respects with those given in the Bible of the demoniacs in the time of our Saviour. A still worse case is that of those who, thus possessed, yield to the demon, the consequence being that on their worship of him riches flow in, but, notwithstanding all, ill-luck in the way of retributive justice, &c., follows such: and the-ill gotten gains take to themselves wings and flee away. There are besides 'devil-dancers' or spiritual media, who profess to be possessed, going into 'a sort of ecstatic frenzy, and, when in this state, they answer questions as to the disease and remedies to be applied for the relief of those on whose behalf they are consulted.' They also believe in demons, who to all outward appearance are mortals, and who are missionaries from the nether world to warn mankind amongst whom they live of the evil consequences of indulgence in wrong-doing.

Story after story might be given under these different heads, as well as of superstitions about foxes, which last

prevails more in the North than in the South of China, but for the latter see the article on Fairy Tales.

Books recommended.—Dennys' 'Folklore of China,' Chap. 8. 'Chinese, Recorder,' Jan.–Feb. 1881, p. 16. 'Chinese and Japanese Repository,' September 3rd 1863. Doolittle's 'Social Life of the Chinese.' Giles's 'Strange Stories from a Chinese Studio,' Vol. 1, pp. 25, 26, 168; Vol. 2, p. 300.

DIALECTS.—When one travels on the Continent of Europe one expects, every few hundred miles, to find a different language spoken, but because an extent of country larger than Europe is all part of one empire, it is generally supposed that one language (the Chinese) is spoken throughout its length and breadth. It is quite true that it is Chinese that is spoken in Peking, as well as in Canton, and it is equally true that the inhabitants of Shanghai, Foochow, and Amoy as well, all speak Chinese, but it is also true that not one of the inhabitants from any of those places could understand those from the others any more than a Londoner could a Berliner, or a Parisian a Dutchman, or a Spaniard an Italian. It might convey a livelier sense of the difference to suppose that the speech in Liverpool was as different from that in London as one European language is from another, so that any merchants from London, who settled in Liverpool, would have to learn the language of the people of that city, and would be strangers in a strange land as far as the speech was concerned. Again, suppose that Gaelic was the speech in Edinburgh or Glasgow, a native of those cities settling in London would find that to be understood he had to pick up the language of the South of England. Again, let Welsh be the only language spoken in the principality, a Welshman would then not be understood in York, or anywhere else in England or Scotland.

Such, then, represents the position of the Chinaman in his own land, for different so-called dialects are spoken in it. It is a pity that they have received this name, for it gives such a wrong impression as to their range, the number of people that speak them, and the very great difference that exists between them.

As the lamented and talented Carstairs Douglas says in speaking of one of them:—'But such words as "Dialect" or "Colloquial" give an erroneous conception of its nature. It is not a mere colloquial dialect or *patois*; it is spoken by the highest ranks just as by the common people, by the most learned just as by the most ignorant; learned men indeed add a few polite or pedantic phrases, but these are mere excrescences (and even they are pronounced according to the so-called dialect of that part of the country) 'while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen. Nor does the term "dialect" convey anything like a correct idea of its distinctive character: it is no mere dialectic variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China. * * * * They are cognate languages bearing to each a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again between English, German, Dutch, Danish, Swedish, &c.'

To generalise then, there are throughout China the following main divisions of speech, or languages, generally called dialects. We arrange them with some attempt at relative age, or the greater or less remains of age contained in them.—

1. The Cantonese.
2. ,, Hakka.
3. ,, Amoy.
4. ,, Swatow.
5. ,, Hainanese.
6. ,, Shanghai.
7. ,, Ningpo.
8. ,, Mandarin.

Mandarin and its cognate branches being the youngest, it will thus be seen that another fallacy, viz.:—that Mandarin is the language of China, and the others dialects of it, is untenable.

Cantonese being more akin to the ancient language of China (spoken about 3,000 years ago) than the Mandarin, while the Hakka also contains traces of a high antiquity, and is supposed to mark a period long anterior to that represented by Mandarin, but, in some respects, subsequent to that period of which the Cantonese contains remains, although, in other points it has traces of as high, or nearly as high, an antiquity. This is true also to some extent of Swatow, Amoy, and Shanghai, as well probably as of others; so that it may rather be said that the languages spoken in the South-East of China have traces of the ancient speech, whereas the Mandarin is modern; in fact, one appears to have 'elements in it which seem to be remnants of a dialect of greater antiquity than even the' Cantonese 'can boast of.'

Having thus spoken of the grand divisions, we have further to draw attention to the fact that, besides these main divisions, there are lesser ones, into which they are sub-divided, for which, if we give the main divisions the name of languages, we have the more fitting term of dialects; for to adapt what we wrote some years since in 'Cantonese made Easy,' they have their real dialects, some of which are spoken by tens of thousands or hundreds of thousands of natives, and which, if they were spoken by the inhabitants of some insignificant group of Islands in the Pacific with only a tithe of the population, would be honoured by the name of languages. We quote again from a monograph by ourselves (on the San-wúi Dialect):—At the same time, however, there are wheels within wheels in the matter of these Chinese dialects: that is to say, the dialect of one district is not one homogeneous whole, though the district may be so small as geographically to equal in square miles a few English counties only. It will readily be understood that there is scope for a considerable variation, without this variation being so marked as to become a separate dialect or sub-dialect. Considerable changes can thus be rung, while yet the changes are not so great as to put the dialect or sub-dialect out of harmony with the general characteristics of the particular dialect, or language, of which it is a branch. Every now and

then one comes across villages and towns, which seem almost a law to themselves as to their speech; for all the peculiarities of the district are so accentuated, and so many new varieties of pronunciation introduced, new idioms and words used, as well as a difference in the tones employed, as to result in a lingo more or less unintelligible, even to inhabitants of the same district, and a perfect jargon of unmeaning sounds to a stranger to that part of the country.

It will thus be seen that the ramifications are numerous, for after the division of dialects proper, are the lesser divisions of sub-dialects, variations, and local *patois*. The most minute divisions of all are those which present a curious spectacle when found to exist in a city itself, as, for instance, there are two or three of these minute sub-divisions found in the City of Canton, with a population estimated sometimes at a million. It is as if about half-a-dozen, or more, different minute divisions of English were to be found in London: the inhabitants of that city south of the Thames having certain peculiarities which would mark them out as different to those in other parts of London, while the West End, the City itself, the East End, and, not to carry the comparison any further, half-a-dozen other districts of London would each have some few local peculiarities of pronunciation distinguishing them from the rest of London.

The above will help to explode another fallacy, that if a man knows one of the so-called dialects, such for instance as Cantonese, he then is perfect master of all that may be said by people speaking that language. The real facts of the case will be better understood if one instances the bewilderment of a cockney, if landed amongst a crowd of Yorkshiremen speaking the Yorkshire dialect in its broadest.

So many are the changes in the language in China that it may be said that every hundred miles the language differs to a more or less material extent, in some places every twenty miles; and a rough estimate has been made that there are as many dialects in China as there are days in the year. China, when applied geographically, covers such an aggregate of country, that practically a knowledge of one of the languages

of China is sufficient to carry one over hundreds and thousands of miles, though when it comes to a minute and accurate knowledge of all that is said, much is left to be desired, and ludicrous mistakes occur.

It may be of interest to have some general idea, imperfect though it must necessarily be, of the range of the different languages, and some of the more important dialects. To begin then with Mandarin as being the most wide-spread. It is the speech, in one form or another, in fourteen or fifteen out of the eighteen provinces into which China is divided. Mandarin is divided into the northern and southern. The standard dialect of the former being Pekingese, owing to the accident of Peking being the seat of the Central Government, while Nankingese holds the same position with regard to the southern division. A third marked variety is that of Western China, which has its centre in Ching-tu in the Sz-chuan province. Besides these, there are a number of smaller divisions, such as the Hankow, but, amidst all these varieties, there appears to be a better chance of one being understood through a much wider extent of country in that part of the empire where Mandarin is spoken as the language of the people, than is the case in other parts of China. Taking the population of China as 360,000,000, say 300,000,000 are Mandarin speaking. This is of course a mere rough estimate, and, to be accurate, would require a considerable amount of adjustment, as there are large Hakka speaking communities amongst them, while on the other hand, there are Mandarin speaking people amongst some of the other provinces. In the City of Canton alone there are 100,000. All high officials require to speak Mandarin, those who are not already Mandarin speakers have therefore to learn it, and the consequence is that almost all who aspire to office, or to come in contact with official life, learn it to a greater or lesser extent. Many of the plays put on the stage are in Southern Mandarin, consequently ardent play-goers have a more or less smattering of that variety of it.

The other languages of China are spoken by smaller populations, but by still large enough ones to command respect. For example, the people who speak Cantonese, in some form or another, number 20,000,000, a population falling not far short of that of Italy. This language is in use throughout the larger part of the Kwang-tung, or Canton province; one authority considers that 12,000,000 speak it there. It has been estimated that about one-third of the province speak Hakka, while in the North East of the province there is a considerable population speaking the Swatow and its variations. The Cantonese speakers then are in the majority, but they are not confined to this province, for in the next, the Kwong-si, it is also largely spoken, especially in the South, some of it being of a comparatively pure type, while in other parts it is mixed with Mandarin.

It is impossible, without writing a book specially dealing with the subject, to give an account of all the dialects coming under each separate language. The following short notice of some of them in Cantonese may give an idea of what may be expected to be found under each grand division. The Cantonese has numerous dialects and groups of dialects. One group consists of the San-wúi, San-ning, Yan-ping and Hoi-ping, a most peculiar class of dialects containing much that is very different from the pure Cantonese, and any one of which, when spoken in all its broadness, is to a great extent difficult of comprehension. Another group consists of the Tung-kwún, San-on, Pok-lo, and Tsang-sheng dialects. Besides these, there are a number of other dialects such as the Höng-shán, or Macao, the Shun-tuk, the Shíú-hing, and others too numerous to mention, each district having more or less differences which segregate it and its inhabitants to a greater or lesser extent from the neighbouring districts. It must be remembered that each of these dialects have, as has already been said, smaller divisions or subdivisions. For example, the San-wúi dialect may be divided into three, whilst besides this three-fold division there are numerous smaller divisions still. The ramifications are most minute; not only are there several slight variations in one

city or even one town; not only does the speech of the boat-people differ from those on the land; not only is there baby-talk; but there are even certain words, which are used by women and never by men—in fact the men would be laughed at if they used them.

With regard to the Hakka, there do not appear to be such differences between the speech of those living in different parts of the country, in Kwong-tung at least, as there is among the Cantonese. To mention some of these Hakka dialects, there are the Ka-ying-chau, the Sun-on, the Chöng-lok, and others. Again, with regard to this language, we have constantly been met with the supposition that a knowledge of Hakka means a thorough knowledge of Hakka in all its dialects. The difference is still sufficiently marked to confuse one considerably, until familiarity with speakers from different parts of the country overcomes the difficulty. In the Canton Province alone not a few millions speak this language, roughly estimated at say about the population of Portugal and all her Colonies combined, perhaps about four millions says one authority, but this same curious people are found in other provinces as well; at present there is no accurate knowledge of their number as a whole.

The next so-called dialect up the coast is that of the Swatow and neighbouring districts, which is spoken by some millions, perhaps three, in one or other of its variations or dialects, such for example as the Hoi-fung, &c.

Next after this comes the Amoy, which has about the same affinity to the Swatow that Spanish bears to Portuguese. There are numerous dialects of it, and it is spoken by a large population of say 9,000,000, or so—a larger population than that of Belgium and Ireland combined. Again, further up the coast, but still in the same province, is the Foochow; it is spoken throughout an extent of country of approximately 130 miles by 270, and by a population of 5,000,000, considerably more than that of Sweden spread over a larger extent of country than Wales. Like all the others, it has variations. Of it, as spoken a few hundred miles inland, a writer says:—'But what a Babel of tongues, and dialects there is among

these wild mountaineers! A native can hardly pass the limits of his own village but his speech will betray him.' This is of course what one would expect in such a mountainous district; the country which the Mandarin occupies is, much of it, of a more level type.

Besides these, there are the languages of Shanghai and Ningpo, and others less well known to the foreigner, and consequently whose divisions into dialects have been less studied.

The Hainanese is spoken in the island of Hainan, where numerous other speeches are in use, Hainanese being, however the *lingua franca;* it has also numerous variations, the dialect of Kiung-chau being the standard. It is allied to the Amoy and Swatow, but is very different in some respects, having some peculiarities, incident also to the Japanese, in the change of letters in the pronunciation of a word. It is spoken by three millions of people, being used in the Luichow peninsular.

The number of syllables in some of the different speeches of China are as follows:—

Cantonese, 780	Wênchow, 452
Hakka, 700	Amoy, 846
Pekingese, 430	Swatow, 674
Foochow, 786	Ningpo, 444
Hankow, 316	Shanghai, 660
Yangchow, 415	

'Between the dialects of Peking, Hankow, Sz Ch'uan, Yangchow, Canton, Hakka, Foochow, Wênchow, and Ningpo, * * * there is complete homogenity; and, though the variations between this and that dialect are often greater * * * than the differences between Portuguese and French (as one extreme), and no greater than between Flemish and Dutch (as another extreme), yet the rigid adherence of all to theoretical standards is more perfect than in the European languages or dialects.'

The so-called dialects are in many respects as different as one European language from another. These differences are partly due to climatic and telluric influences, individual

and local peculiarities of utterance which have been perpetuated, the effects of succeeding waves of migration from different parts, possibly the influence of preceding residents, as well as other more obscure causes. Some of the reasons for the difference in languages or dialects can be seen, but the whole subject is one that would repay study. We may here draw attention to a few of the causes: the mixture of people speaking different dialects produces a new form; old forms are retained in one dialect, while other dialects may discard these and retain others; localisms are perpetuated, and new terms are sometimes brought back and find a permanent home away from their original habitat; migrations take place from, and to different parts of, the country, so that districts wide apart are more similar in their speech than the intermediate country is to one or the other. 'There can be little doubt that the corruption of old Chinese into the modern "Mandarin" dialects was caused chiefly by the immense admixture of Tartar and Thibetan blood during the period 300–900 A.D.'

It is a dream of some Chinese to introduce a uniform language in place of the numerous so-called dialects that exist through the length and breadth of the land. About 200 years ago the Emperor Kang Hi caused schools to be established in Canton, and elsewhere, for this purpose. We question if the result the scheme was meant to accomplish is much nearer fulfilment now than at that time. In the future, doubtless it will be brought about to a greater or lesser extent, but by other means than that, for there is but little reasonable doubt that when the railway shall have drawn the distant parts of China together by the meshes of its network, the unification of the language will proceed with more rapid strides, as the nation by it, and other means dependent upon and accelerated by it, becomes welded into a homogeneous whole.

What then will be the result of all this confusion of tongues in China? We believe that once railways are established throughout the length and breadth of the land, the result will be in the course of time (it may take centuries to accomplish it) one language will gradually

either take the place of the others, or that the others will, modifying the one, give place to a new language, which will perhaps contain the best features, and be an advance on any now spoken. The language that bids fair to take this prominent position in the future would seem to be the Mandarin.

Books recommended.—Numerous articles have appeared in the 'China Review' and 'Missionary Recorder,' amongst which may be instanced those by E. H. Parker, by Don, and by the present writer.

DIVORCE.—There are seven reasons for which, according to Chinese law, a man may divorce his wife: they are barrenness, lasciviousness, jealousy, talkativeness, thievery, disobedience to her husband's parents, and leprosy. These seem sweeping enough in all conscience; and to those unacquainted with the inner life of the Chinese, it would seem simple enough for a man to bring his wife to book under one or other of these, and rid himself of an uncongenial companion, but such is not the case in practice. The wife's relations have to be considered in the matter; and again, if she have no parents, she cannot be put away, as they are not living to receive her back again; further, for the lesser offences, he cannot put her away if he be in mourning for a parent; and, yet again, it is much simpler for a Chinese, and causes much less ill-feeling to all parties concerned, for him, in case no son is born to him, to take a concubine or secondary wife (not a second wife except by courtesy, for a Chinese has only one legal wife, see Article on Marriage) and increase the number, one after the other, until he obtains the longed-for heir or future worshipper at the family tombs, or failing this, he may adopt a son. (See Article on Adoption.) All these different expedients and restrictions nullify, or render unnecessary, the provisions as to divorce, which, like everything Chinese, theoretically is easy of accomplishment, but in practice is something very different. Statistics are difficult to obtain in China, and, when obtained, are very unreliable, owing to the inexactitude of the Chinese mind—one of their most common characteristics. No statistics, as far as the author is aware, are obtainable on this particular subject;

but, judging from a long residence amongst the people, he should say that divorce is not any oftener resorted to than in England, if as often.

Besides what has been said above, a married couple may mutually agree to separate; again, by law a husband is liable to be punished if his wife is convicted of adultery, and he does not put her away. But there is as high a standard of chastity among many classes of Chinese married women as there is among women of the West, and such a rule among the middle and higher classes, at least, does not often require application.

This is the law and custom as between husband and wife. It is very different, however, when the wife has to complain of her husband. She has then practically no redress or safeguards (unless he break her bones, when he is amenable to law), except the small and uncertain modicum of public opinion, which may keep her husband from transgressing too much, or better still, the punishment of his actions towards her, which his wife's family will take in hand, should he act so as to bring disgrace on them.

The case is quite different with the so-called secondary wives. They are not a man's wives in the sight of the law, that is to say they do not stand on a footing of equality, though recognized as concubines, as there is only one first legitimate wife; and a man is free to dismiss these concubines from his bed and board in a way he would not dare to treat his first wife (though a man may be cruel enough to her in China as well as in England if he choose). This treatment may be modified more or less by the prospective counter-action of the so-called wife's relations and her social position, presuming she has any. If she has none, or if her position is of no account, as is more than likely often to be the case with a secondary wife, beggary or prostitution stares her in the face, unless she is fortunate enough to enter another family in a similar position.

Books recommended.—'The Status of Women in China,' by Rev. *E. Faber, Dr. Theol.* Most books on China also contain notices; see, for example, William's 'Middle Kingdom' and Gray's 'China.'

DRAGON.—The dragon is the imperial emblem of China, and is symbolical of what pertains to the Emperor: his person is called 'the dragon's person;' his countenance, 'the dragon's face;' his eye, 'the dragon's eye;' his throne is 'the dragon's seat;' his bed, 'the dragon's bedstead;' his decease is euphemistically termed 'the Emperor ascended upon the dragon to be a guest on high;' and his ancestral tablet is called 'the dragon tablet.'

The dragon which is reserved for imperial use in designs on furniture, porcelain, and clothing, is depicted with five claws; that in use by the common people has four. A Chinese author thus describes the dragon:—'Its head is like a camel's, its horns like a deer's, its eyes like a hare's, its ears like a bull's, its neck like a snake's, its belly like an iguanodon's, its scales like a carp's, its claws like an eagle's, and its paws like a tiger's. Its scales number eighty-one, being nine by nine, the extreme (odd or) lucky number. Its voice resembles the beating of a gong. On each side of its mouth are whiskers, under its chin is a bright pearl, under its throat the scales are reversed, on the top of its head is the *poh shan*, which others call the wooden foot-rule. A dragon without a foot-rule cannot ascend the skies. When its breath escapes it forms clouds, sometimes changing into rain, at other times into fire.'

Having thus given an accurate description of this wonderful creature (one of the four supernatural [or spiritually endowed] creatures, according to the Chinese, the others being the Tortoise, the Lin and the Fêng), it only remains to be said that 'it wields the power of transformation and the gift of rendering itself visible or invisible at pleasure.' Another Chinese authority informs us that 'the dragon becomes at will reduced to the size of a silkworm, or swollen till it fills the space of Heaven and Earth. It desires to mount—and it rises till it affronts the clouds; to sink—and it descends until hidden below the fountains of the deep.' The Chinese most thoroughly believe in the existence of this mysterious marvellous creature: it appears in their ancient history; the legends of Buddhism abound with it; Taouist tales contain

circumstantial accounts of its doings; the whole country-side is filled with stories of its hidden abodes, its terrific appearances; while it holds a prominent part in the pseudo-science of geomancy; its portrait appears in houses and temples, and serves even more than the grotesque lion as an ornament in architecture, art designs, and fabrics.

There are numerous dragons—too numerous to enter even into a succinct account of them in the space of a short article. Volumes might be filled with a history of this wonderful antideluvian creature, embalmed in Chinese literature and memory.

Among other rôles that the dragon fills is that of a modern Neptune to the Chinese. In this character he occupies a palace made of pearls at the bottom of the sea, sends rain, and waters the thirsty land.

Many years ago, in England, the writer came across an old gentleman, interested in China, who was firmly of the belief that the Chinese worshipped the devil because they paid divine honours to the dragon. Only another instance, out of many, of the fallacy of reasoning on Chinese subjects from European premises. They worship the dragon, but it does not follow that their dragon is 'that old dragon,' the devil.

Another dragon is the stub-tailed dragon, which causes whirlwinds; a frightfully destructive one in Canton city a number of years ago was believed to be due to his agency.

The district of country on the mainland immediately opposite the English colony of Hongkong is called Kau-lung (generally, but erroneously written, Kowloong), or the Nine Dragons, probably so named from the numerous ranges of hills, which like gigantic monsters spread their sinuous course along the coast, the nine dragons being a favourite number with the Chinese, and represented in some of their ancient works on standards. The national flag of China adopted with, and by, the navy of foreign-built ships, is a triangular yellow flag with a dragon on it. The conventional representations of the dragon as seen in pictures, &c. are commonly divisible into two. On Imperial china we see a snake-like body mounted on four legs, the feet of which are-

five clawed, and with an enormous head. This is sprawled over the dish, or whatever it may be, and covers the greater part of it. On vases used by the people as ornaments, a scope is given for ingenuity by the introduction of a number of similar saurians (but only with four claws) in different positions on the vase—front views being given as well, in which the two horns are seen. On mural paintings and in paintings on wood, inserted above doorways, the rain dragon is usually represented. Here what is seen of the hideous monster conveys more the impression of an enormous python, as folds of a very thick and large snake-like body are visible amongst masses of clouds, the half suggestive revelation of what is seen increasing, if anything, the impression of size, while a frightful head fronts one, full-faced, with all its gigantic repulsiveness. In books printed under imperial sanction or auspices, two dragons encircle the title, striving, not like the lion and the unicorn for the crown, but for a pearl. There are again two kinds of dragons carried in some of the processions of which the Chinese are so fond. They are at such times represented as long serpentine creatures of great girth, and 150 or 200 feet long, made of lengths of gay bright coloured cloth. Every yard or so a couple of human feet buskined in gorgeous silk are visible, the head and shoulders of the men being invisible. The whole is fronted by an enormous head of ferocious aspect, before the gaping jaws of which a man manœuvres a large pearl which the dragon prances and wriggles after. The difference between the two kinds is that the one is resplendent with gold scales, while the other gleams with silver ones. That this different way of representation is not due to simple fancy, appears from the fact that in India they distinguish three varieties of dragon: one of which lived in the mountains and had golden scales; and the other in caves or flat country and had silver scales; while the third dwelt in marshes and fens and was of a black colour. The rain dragon used in mural representations, appears more like the last. We give the following account of the supposed origin of the dragon from the learned pen of Mr. Charles Gould:—

'It [the dragon] is more likely to have once had a real existence than to be a mere offspring of fancy * * * * We may infer that it was a long terrestrial lizard, hibernating and carnivorous, with the power of constricting with its snake-like body and tail; possibly furnished with wing like expansions of its integument, after the fashion of *Draco volans*, and capable of occasional progress on its hind legs alone, when excited in attacks. It appears to have been protected by armour and projecting spikes, like those found in *Moloch horridus* and *Megalania prisca*, and was possibly more nearly allied to this last form than to any other which has yet come to our knowledge. Probably it preferred sandy, open country to forest land, its habitat was the highlands of Central Asia, and the time of its disappearance about that of the Biblical Deluge. * * * Although terrestrial, it probably, in common with most reptiles, enjoyed frequent bathing, and when not so engaged, or basking in the sun, secluded itself under some overhanging bank or cavern. The idea of its fondness for swallows, and power of attracting them, mentioned in some traditions, may not impossibly have been derived from these birds hawking round and through its open jaws in the pursuit of the flies attracted by the viscid humours of its mouth.'

Books recommended.—'Mythical Monsters,' by C. Gould, B.A. 'Scraps from Chinese Mythology,' in 'China Review,' Vol. 13, by Rev. Dyer Ball, M.A., M.D., annotated by J. Dyer Ball.

DRAGON-BOATS AND THE DRAGON-BOAT FESTIVAL.—This festival is the nearest approach to an annual regatta that the Chinese possess. It is held on the fifth day of the fifth moon, but the preceding days shadow forth the feast day as well.

It took its origin in the commemoration of a virtuous minister of state whose remonstrances were unheeded by his unworthy sovereign, and whose only reward was degradation and dismissal some 450 years B.C. He committed suicide, and on the first anniversary of his death the ceremony of looking for his body was commenced, and

has been continued on succeeding anniversaries ever since, and has resulted in this festival. Little packages of boiled rice, done up in bamboo leaves, are eaten at this time, as such offerings were cast into the river by the fishermen who tried to recover the body.

The dragon-boats are long narrow boats from fifty to one hundred feet in length, broad enough to seat two men abreast, the craft is propelled rapidly with paddles, accompanied by the sound of a drum and gongs placed in the centre of the boat. Impromptu races are got up, often not unattended by accidents, as the boats are slight and dangerous when paddled by nigh a hundred excited Chinamen, wild with enthusiasm and unsteady with spirits. Large crowds of spectators line every vantage ground on the banks of the rivers; and prizes of no intrinsic value are often offered by them, which are eagerly contested for, for the bare honour of winning. For hours and days nothing is heard but the unceasing monotonous clang of the gongs, and the boom of the deep-toned drums in the numerous boats. Occasionally the crews are treated by wealthy hongs on the banks.

This Dragon-Boat Festival is one of the four festivals at which settlements of accounts take place amongst the Chinese; the others being New Year's Eve, occurring sometime in our January or February; the Moon Festival on the 15th day of the 8th moon, in September or October; and the Winter Solstice Festival, a variable festival in the 11th moon, November or December. The Dragon-Boat Festival is the second of the series occurring on the 5th day of the 5th moon, in June or July.

Books recommended.—Archdeacon Gray's 'China,' Vol. 1., p. 258 et seq. Doolittle's 'Social Life of the Chinese,' Vol. 2, p. 55 et seq.

DRESS.—The foundation, or starting point, of all Chinese dress is the loose pair of trousers and the almost equally loose fitting jacket; with these two articles on a Chinese is completely dressed: all the rest are not necessaries, but luxuries. The fundamental idea is simply displayed in these two; the other articles which are piled on in a greater or lesser degree, owing to the weather, or the length of the

owner's purse, are merely, with the exception of the head-gear, and that for the feet, an elaboration of that simple idea. Take any article of male attire. The long gaberdine or robe is only the jacket which has overgrown to the ankles, instead of stopping short a little below the middle of the body: it has not an entirely different shape, as with our different coats and jackets, or what difference there is, is but slight, and even, what, for want of a better term, one calls a waist-coat, is not quite a different style of article, but simply a short straight jacket without sleeves, buttoning up as the common, close fitting, sleeveless one, worn occasionally by the labouring classes, does. There are two varieties of it: one so buttoning; and one fastened at the side. A riding jacket has wide sleeves, but is still a jacket. The jackets of the women are of a different shape to that of the men, being longer, reaching well towards the knees, and having much wider sleeves.

If one proceeds to the lower extremities, there are, as said above, the loose fitting trousers. These sometimes are tucked into long stockings, which are neatly bound with garters below the knee, and presto our boy or waiter is in knicker-bockers—the same pair of trousers doing duty for both styles of dress. Is the weather cold? Then a pair of leggings is put on. These are simply single legs of peg-top trousers diminishing gradually in calibre, as they proceed downwards till their extremities are tied round the ankles. They are fastened up to the girdle at the waist; but there is a void space behind, where they do not meet, and where the inner white jacket hangs in folds, presenting a most untidy appearance unless a long robe is worn over all to hide it. A woman's trousers are exactly the same shape as a man's. They do not wear knickerbockers, but the middle and upper classes often wear, especially when dressed up, what, for want of a better name, are called skirts. These are the very embodiment of the divided skirt, for the simple reason that their different component parts have never been united, and, at the same time, they have a trace of the trousers still about them; trousers unfinished, as it were, one piece

hangs in front down to the ankles, as an apron, and another piece hangs behind the same way; they are buttoned up at one side, and open at the other, while embroidery and numerous pleats in vertical lines adorn them.

There are several varieties besides those named above, adapted to different uses, as well as changes of weather. For instance, nature's garb appears to be all sufficient for the Swatow fisherman. In other parts of China the savage state is not so nearly approached except in the case of young children of the poorer classes, who run about naked for several years, the several years being of longer duration when they are boys. In Amoy it is not at all uncommon to see a boy with nothing on at all but a purse. It must, however, be explained that the purse is more of an apron or pinafore than with us, and is fastened round the neck, covering as much of the front of the body as decency requires in a hot climate. The common coolie or labourer considers himself sufficiently attired for his work in hot weather, with a loin cloth and a pair of straw sandals, but the latter are optional. Others make shift with a pair of short trousers, only reaching half-way down the thighs, or roll the longer trousers up that length, or as far as they will go. In the pure native dress nothing in the form of a shirt or cinglet is worn, though, from contact with foreigners, the latter are being somewhat adopted by a few, and must be much more comfortable in cold weather than the loose fitting jacket. Coats, jackets, and trousers, varied only by robes, and leggings, are piled one on the top of the other as the weather gets colder. The upper garments are readily cast off in the middle of the day, or in a warm room, thus offering a great advantage, in this one particular, to our style of dress, where a top-coat is the only thing one can throw off on entering a house.

The women's innermost garment is of thin stuff, close fitting, and closely buttoned up the front, but above this, the usual piling on of jackets takes place, if the weather requires it. The women wear no long robes.

Less care is taken of the legs with both men and women, and fewer thicknesses appear to satisfy them there. There is a considerable variety displayed in sandals, boots, and shoes.

Besides the straw ones, already mentioned as worn by men, simple soles of leather, with a loop for one of the toes, and strings to tie them round the ankles, are worn by those of both sexes, who labour out-of-doors in carrying burdens, &c. Mens' and womens' shoes are quite different. One of the most marked differences being in the thickness of the sole. The large footed women are perched up on a thick white sole, two or three inches in height. Common shoes are made of cloth, but silk and satin and embroidery are also largely employed. The cramped-up little feet are enclosed, after being wound up in long bandages, in small shoes of from three to four or five inches in length, coming to a point at the toe. No stockings can be put on with such feet, but they are worn on the natural feet by women as well as by men, or rather to be correct, socks and stockings are both worn by men, the former principally in summer, and socks are generally used by women, though stockings are also put on. Those of foreign manufacture are coming into vogue at treaty ports, &c., the native ones consist of pieces of calico sewn together. It may be mentioned that both sexes wear a girdle of cord round the waist to fasten their trousers up, by hitching them over it. There are no openings in the trousers, except for the legs and waist. A collar or rather stock, made of satin, is worn round the neck by men in winter, and when in 'dress.'

The ladies wear no bonnets or hats, neither do the common women as a rule, their hair is combed and plastered with a gum, and, thus made up, forms a sufficient head covering in a hot climate. The boat-girls in Macao, and some in Hongkong, go with a handkerchief over their heads, tied under their chins. In winter a broad band, either plain or embroidered, is often bound across the forehead by women, and prevents that cold aching feeling which intense cold produces. The men wear a skull-cap of satin with a cord button of red or black on the top in winter, but go bareheaded in summer. Felt hats are likewise seen; they have a turned up brim, and some of the better kind have gold thread on the edge; their use is restricted to the lower classes. In very

cold weather a peculiar headgear is worn by some. It consists of a pointed cap, which, with a flap falling down behind and buttoning under the chin, covers up the whole head with the exception of the face. Little boys are often seen with these on, as well as some men and a few women. Large bamboo hats, nearly a yard in diameter, effectually shed the rain off, and as effectually protect the head from the rays of the sun. Several other varieties of bamboo hats are worn, some by men alone; others by women alone; while others are patronised irrespective of the sex of the wearer. In rainy weather the lower classes put on a cloak made of bamboo leaves sewn together, presenting a veritable Robinson Crusoe appearance. In Swatow a similar one made of coir fibre is substituted. At such times labourers go bare-footed, as for that matter they do at nearly all times. Shop-keepers and others splash about through the mud and rain on shoes with wooden soles a couple of inches thick (the usual felt sole acting as a sponge in wet weather), a poorer style consists of a ruder chump of wood with a network of string for the toes. A still better class, such as official underlings, and some gentlemen, put on boots made especially for damp and wet, reaching half way, or further, up towards the knees. Wooden clogs, with leather uppers, are used by women and girls.

We have already spoken of jackets, robes, waistcoats or sleeveless jackets, and close fitting ones. There are besides, double jackets or lined ones, and fur jackets. A dress-suit consists of a robe opening at the bottom of the centre line, both before and behind, and the sleeves are shaped like a horse's hoofs, a jacket is worn over this; and satin boots with thick white soles, a sash round the waist, and an official hat with a button at the top, are put on.

Earrings are quite a part of Chinese female dress: every woman and girl wears them; and so accustomed does one get to see them in a woman's ears, that it looks almost as queer to see a Chinese woman without these indispensables, as it would to see an English lady going barefoot; and a Chinese woman would feel as ashamed to appear in the one condition, as an English lady would in the other. The

earrings differ in style in different parts of China, and there is as great a dissimilarity between them as there is between those of different countries.

Fashions in dress do change in China, but so slight and gradual are the changes—except when some dynastic overthrow revolutionises everything—that to the foreigner no difference is visible, but to the initiated into these mysteries an extremely gradual change is perceptible, so that, say in the course of forty or fifty years, ladies' sleeves are noticed to be wider than before, and, in the course of a quarter of a century, quite a different style of dressing ladies' hair is seen.

The style of dress, it should be noticed, differs in different parts of China. What has been written above applies primarily to the South of China, in the neighbourhood of Hongkong, Macao, and Canton; even in these neighbourhoods the dress of the Hakkas is different (See Article on Hakkas). The mode of doing up the hair by the women, the kind of earrings worn by them, as well as the dress itself, are so distinct as to mark anyone, at the first glance, as coming from a different part of China. The men's dress has but little or nothing to differentiate it in different parts, the greatest exception being in the case of the Swatow and Hokkien men who often wear a turban, whereas other Chinese are seldom seen with them. The short jackets of these same men are longer than those in the extreme South.

The colour of the clothing worn, also differs. White is never seen as an outer garment on women in Canton or Hongkong, except to please Europeans, white being reserved alone for undergarments, in which, of course, a woman would be ashamed to appear in public. In Amoy, however, this does not seem to be the rule, for in that part of the country bright red, and other colours are worn by young ladies, a thing which is never seen in Canton amongst respectable women. These instances may be taken as specimens of what differences may be seen in different places.

Though the Chinese men go often in a state of semi-nudity, the women make up for it by a severe modesty in their dress. There is no exposure of their person, as there is

in the evening dress amongst European ladies; neither is tight-lacing a vice amongst the Chinese. They sedulously hide all the contours of the figure, and in fact tie down the breasts.

EARTHQUAKES.—An earthquake is not a phenomenon often experienced by the foreign resident in China. Very slight shocks have been felt a few times in Hongkong, but so insignificant have they been as to be unknown to the majority till the next day's papers contained a notice of them; but in some other parts of China they are not such a trivial matter. They are recorded as of frequent occurrence in Hainan; earthquakes, in conjunction with storms, famine, and pestilence, have materially decreased the population at one time; but as a general rule earthquake-shocks would appear to be infrequent in China, and not of serious import. We give a short, but unfortunately not a complete, list, as the subject has not yet received the study and attention it merits.

In the early days of the Ming dynasty (this dynasty lasted from A.D. 1368 to A.D. 1643), a 'terrible earthquake visited the plain of Chien-ch'ang. * * * The old city of Ning-yuan sank bodily into the ground, and gave place to the large lake which lies to the south-east of the present city.'

A.D. 1662.—One in China, when 300,000 persons were buried in Peking alone.

A.D. 1731.—Another when 100,000 were swallowed up at Peking.

A.D. 1847.—November 13th, earthquake at Shanghai.

A.D. 1850.—The city of Ning-yuan, in western China, already mentioned, was again ruined by an earthquake.

A.D. 1851.—Shock felt in Canton, and about the same year at Chin-kiang, where people were thrown on their faces.

A.D. 1871, April 11th.—Severe earthquake to the west of Sz-chuan, at about 11 a.m., at Bathang, when 'government offices, temples, granaries, store-houses, and fortifications, with all the common dwellings' were overthrown, and most

of the inmates killed. Flames burst out in four places, which were beaten down on the 16th, but rumbling noises underground continued like distant thunder and the earth rocked and rolled. In about ten days the earth quieted. For several days before, the water had overflowed the dykes, the earth cracked, and black fœtid water spurted out. The region affected by this earthquake was over a circuit of four hundred miles, 'occurring simultaneously over the whole of this region;' 2,298 people were killed. 'In some places steep hills split and sank into deep chasms, in others mounds on level plains became precipitous cliffs, and the roads and highways were rendered impassable by obstructions.'

1874.—June 23, slight shock in Hongkong.

1891.—April 17th, a severe earthquake shock occurred at Fèn-chou Fu in Shan-si at half-past six o'clock in the morning, the worst that has happened in that region within thirty years. A number of houses were thrown down in the city and suburbs, and some eight or ten persons were killed. There was a great destruction of houses in the villages. The shock extended at least 100 *li* in all directions. 'It is somewhat surprising that more damage was not done, as the whole country rocked like a ship on a wave of the sea. The earthquake lasted one minute only, but some of the houses that were shaken by it fell during the following afternoon. The people say that earthquakes are caused by a large fish, which wakes up after a sleep of some years and gives a flop.'

EDUCATION.—The Chinese owe everything to their system of Education. It is this which, amidst all the changes of dynasty, has kept them a nation; it is this which has knit together the extremes of this vast land, and has caused the same aspirations to rise, and the same thoughts to course through people differing in vernacular, and in many customs and habits; it is this that has been the conqueror of the conquering hosts that have swept over the land, and set up an alien dynasty more than once in her history.

The Chinese child at his start in his educational course is heavily handicapped, for 'the language of the fireside is

not the language of the books;' nor has he all the auxiliary aids which first launch a child on the sea of learning, and make the acquisition of knowledge a pleasure, in happy Western homes, with the present-day beautifully illustrated books, and language simplified to encourage the youthful beginner: there is no 'Reading Made Easy,' no 'Laugh and Learn,' no 'Peep of Day,' nor any of the other numerous books, which are the delight of the little ones amongst us. Though one often sees a bright intelligent infant among the Chinese, the absence of all these aids, mentioned above, must be a terrible want to the poor little Celestial. Were the first book put into youngster's hands named 'Reading Made Difficult' it might then convey some idea of the nature of its contents; for, barring the fact that it is in rhyme, and in lines of three words each, there is nothing in it to smooth the rough path for little feet. It commences with a statement that might tax all the mental powers of a philosopher to fathom, to wit:—'Men at their birth are by nature radically good;' after this tough introduction, instances are adduced of youthful learning and precocity, all tending to show the necessity of education. Categories of the numerical series, of which the Chinese are so fond, follow, such as the three powers—heaven, earth, and man; the five cardinal virtues; and six kinds of grain. A list of books to be learned is next enumerated, followed by an epitome of Chinese history in the tersest form possible; and the book ends with what, if it were only in an intelligible form for the boy, would be the most interesting part of all, viz.:—instances of the pursuit of knowledge under difficulties, which are used to goad the future aspirant for literary fame on his course.

At first scarcely anything he reads is understood by him, but he has to learn it off by heart, so as to say it without a mistake. The first is, of course, a mistake; the second is not; for experience shows that such a method is the best for learning Chinese. The author, himself, when a boy, learned the first book and others in this way, so as to be able to repeat long screeds of them by heart, and later years have only deepened the impression that, given time to do so, this is the

only way to learn Chinese thoroughly. In fact, if we Westerners were not always in such a hurry, and so pressed for time, it would prove an excellent plan in the first stages of learning a European language; the author has also tried it with French and found it produced excellent results. But to return to our Chinese boy in the midst of his difficulties. These difficulties may perhaps be better appreciated by the foreign reader from the following illustration:—We remember reading of a school for the teaching of Gaelic-speaking boys the English language. The schoolmaster ordered the scholars to read from one of their English lesson-books, which they did beautifully, but when the English visitor began to question them on what they had read, he found blank faces staring at him in amazement, and not a single reply could he get. The master then informed him that the boys had only been taught to read English, not to speak it: their pronunciation was perfect, but not a word did they understand of what they had read. Our Chinese boy is in pretty much the same plight at first; for four or five years he learns the names of the Chinese characters, but the great majority of them are meaningless signs to him. Book after book has he to get up in this wearisome manner, and page after page of copy-book characters has he to trace in a listless round, which knows no Sunday, nor Wednesday nor Saturday half-holiday; no variety of studies; nothing to break the monotony from daylight till dark, with only time enough to take meals. Verily it is no wonder that the Chinese school-boy appears heavy and dull, grave and dignified, and that he has his company manners always at hand, appearing the pink of propriety like all the fossilised youngsters he has read about. At last a little light is allowed to glint into this mental darkness, for he is initiated into the mysteries and privileges of knowing what the thousands of seemingly arbitrary signs mean. And here is the reason why, though nearly all Chinese (at least in the more civilised parts of the empire) can read to a greater or lesser extent, so many of them understand but little of what they read; for many of them are unable from poverty to pursue their course of

education beyond the initial stage. Many of them are in the position of Milton's daughters: the blind poet taught them to read Latin to him—simply to read it, without a knowledge of what it meant; and the Chinese that is spoken in every-day life is nearly as different from much of that contained in the books, as a dead language is from a living one.

There is no class system in Chinese schools: each boy forms a class by himself; there are as many classes as there are boys. A dull scholar is thus not drawn on faster than he is able to go by the quicker boys, nor do the brighter pupils have a drag on their progress in the persons of the dull ones. As each boy learns his lesson he goes up to say it, the long school hours also making it necessary for him to learn the greater part, if not all, of his work in school-hours. A Chinese school makes itself heard long before it is seen: a confused babel of sounds warns you of your approach to it; for each boy is learning his task off by heart, repeating it over and over again, till fixed in the memory, in a loud sing-song tone of voice: the effect of thirty or forty boys (for few schools are fortunately much larger than that) all doing their best to out-voice each other in this manner, being better imagined than described, and, once heard, never forgotten. In England schools are a nuisance to their neighbours at play-time; there is no play-time in Chinese schools—they are, on the contrary, a nuisance when the boys are at their lessons.

If a boy's studies are continued, he is taught, as we have said, the translation of this wonderful recondite literary style into more intelligible language. Besides this, the following subjects find a place in the curriculum: Composition, where rules of grammar are conspicuous by their absence, and position is everything, and precedent or ancient usage establishes the proper collocation of words. Intimately connected with this is the construction of antithetical sentences, where meaning, word, and phrase, as well as tone, are matched together with wonderful care, precision, and musical rhythm. One or two other forms of composition are also taught, and the scholar learns the art of letter writing,

where almost every possible idea is already provided for in cut and dry expressions redolent with the flowers of allusion, classic lore, and fable. This is a most important branch of Chinese education. We ourselves were present recently at a meeting, at which a letter was read from a gentleman, expressing his regret at not being able to be present, and containing good wishes for the members and the Society to which they belonged. Such a letter in English would require no explanation to an English audience, but the Chinese secretary of this society considered it necessary to explain its contents to the members present, though they were all fairly well educated in Chinese. Belles-lettres take also a place in the more extended course of study. A collection from ancient authors, forming a course of Chinese literature, is placed in the hands of the student: a smattering of Chinese history, valuable for the sake of allusions it places at a writer's disposal, is acquired; artificial verse-making claims a share of attention; and the composition of those wonderful essays, where the reasoning proceeds in a circle, and ends where it began, which are valuable as preparing the student for the Civil Service examinations; this last being the final stage for which all the preceding has been preparatory: this the goal which has necessitated all the arduous toil, with, in the event of success, its resultant office holding. (See article on Examinations).

In the school and collegiate course, extending over years, it should be stated that the whole of the classics (the Four Books and the Five Classics) are mastered, as well as the commentaries thereon. It will thus be seen that geography, arithmetic, algebra, mathematics, and all branches of science, are utterly unknown in a Chinese educational course. What then is the result of the whole thing? Not the acquisition of knowledge, or the training of the mind, so much as the turning out of successful essayists: a marvellous training of the memory, and the extraordinary development of the imitative faculty—these two at the expense of everything else—no originality, no scope for individuality; the production

of literary machines, the manufacture of mental type-writers, where the stereotyped forms of antiquity are reproduced with but scant variety. It speaks well for the Chinese nation, that, with all this tight lacing of healthy aspirations, with all this binding of the feet of progress, it has been impossible to entirely curb all individuality, to check all variety.

China has no school-boards, nor even anything in the place of the National and British schools in England. Schools are opened by masters to gain their living, or established by the gentry, or one tutor is employed by several families to conduct a private school for their children. Colleges, or, strictly speaking, higher schools, established on pretty much the same principles, abound in all cities.

We have thus far only mentioned boys, and we might close without any reference to girls; for the attitude of the nation, as a whole, with regard to the education of this sex, is almost that of complete neglect. Notwithstanding this, not a few instances are adduced in Chinese history of blue-stockings, and at the present day, in some parts of China at least, a very small minority of the girls either manage to pick up such a smattering of the character as to be able to read cheap novels, or, very rarely, have the advantage of a teacher provided by their parents, stimulated in some cases by the example of the mission schools. From personal contact with hundreds or thousands of natives in the course of his official duties, the writer is able to say that it is the rarest thing that a woman is able to sign her own name, and when that is laboriously accomplished, it is perhaps all that she can write. Whereas, on the other hand, a prepondering majority of men in the extreme south of China, in the cities at all events, are able to sign their names. To state it broadly: it is a great exception if a woman can sign her name, while it is an exception if a man cannot.

As to the number of men who can not only read, but mentally understand what they read, it is very hard to form an estimate. The proportion differs in different parts of the empire, and even in the same part, it will vary greatly in

the country and the town. Dr. Martin, of Peking, estimates it at one in twenty. An account of education in China would not be complete without a closing allusion to the dawn of better days. Mission schools and colleges are established at the different centres, and have done a good and appreciable work; there are likewise the schools in Hong-kong, under the fostering care of the British Colonial Government; and, what is more encouraging still, there are, here and there at several important centres, either schools established, more or less under the auspices of the Chinese Government, such as the T'ung Wan Kwên, at Peking and Canton, where a thoroughly good training is given in English; or again, such establishments as naval and other colleges, in connection with arsenals, where a technical education is imparted; and, lastly, a most significant fact, at one of the provincial examinations in the City of Wu-chang, the examinees were asked to give a comparison between ancient and modern mathematical methods, the former being native, and the latter foreign.

Book recommended.—Martin's 'Han Lin Papers.'

ETIQUETTE.—The Chinese have an elaborate system of etiquette, which is most punctiliously observed on state occasions and at festivals, and on the whole there is more polish and outward politeness than is common with English or Americans: it approaches more to the French style. The suavity of manner and urbanity with which common street coolies address one another, and even the beggars, on the street, is most noticeable, and the graciousness with which the boat-women accost each other when shouting orders and requests to different craft in the intricate navigation of the crowded rivers, is most pleasant to hear. The like is never, or but rarely, seen in the West, though, at the same time, the choicest 'Billingsgate' and a rare collection of obscene epithets is employed should a quarrel arise; these latter taking the place of profane oaths in the West. We cannot call it mock, because it is with real, solemnity that young John Chinaman copies his elders in his

ceremonious observances, especially his bows at New Year's time, performed with all the gravity of an old man with the weight of many years on his shoulders, and the full sense of the responsibility of a due and right performance of all the rules of etiquette.

Chinese etiquette has many points quite different from English, as the following examples will show:—

Scene.—A breakfast table at which is seated a new arrival who has not yet spent a winter in Hongkong. Enter the boy, his shaven pate graced with the usual Chinese winter skull-cap.

The foreigner loquitur:—A-sam! What foh you puttee on that piecee cap come waitee table? That no b'long plopah; no b'long polite!

Answer by A-sam—O! that b'long numbah one plopah, numbah one polite, s'pose you see Mistah ——'s boy he hab got cap all same same.

More than forty years ago a party of six young Englishmen went out for an excursion in the country in the neighbourhood of one of the Treaty Ports. Entirely ignorant of Chinese etiquette and custom, while walking along one of the narrow paths at the side of a paddyfield, they met an old man carrying a load, whom they thought very rudely insisted on the path being given up to him and his burden, until he had passed with it. They pushed him out of the way, and struck him with their sticks for his rudeness, entirely unaware that they were the offenders, and gross offenders too. The path being narrow, and no room for the encumbered and the unencumbered to pass at the same time, with commendable common sense the Chinese in such cases allow the burden-bearer the right of way, while the unencumbered, who can easily step out of the way, does so; the more lightly encumbered gives way for the more heavily loaded, as for instance one man bearing a burden will step out of the way for two men carrying a sedan-chair. In this case the foreigners were further guilty of disrespect to an old man, whom the Chinese reverence—the old man in this case being an elder of the neighbouring village, further increased the

offence. The villagers, indignant at the insult, rose, took the young Englishmen into custody, and avenged their wrongs by putting them to death, after some days of imprisonment.

The Chinese are very fond of sending presents as acknowledgments of favours received. They often consist of a multitude of different articles of tasty food, fruit, or tea, &c.. and when received from a native, who knows nothing of foreign customs, a selection is only intended to be made by the receiver. An acquaintance of ours was in the habit of keeping the whole assortment, no doubt to the disgust of the sender, who also, doubtless, formed a very low opinion of the greed and rudeness of foreigners.

We here give a few unwritten rules of Chinese etiquette. which will serve to give an insight into the subject:—

Standing.—In standing, stand at attention with or without the heels touching each other, and the hands down at the sides. Do not stand at ease with one foot placed at right angles to the other; nor with arms akimbo. In talking to a man in a position superior to yours (such as a high official, while you are a lower one), do not keep your eyes fixed on his, but let them rest on the button on the lapel of his coat at his left breast, only occasionally raising them to his face.

Entering a room.—In entering a room with a number of persons seated in it, do not bow to each separately; but give a grave bow first to the right, then to the left. If a particular friend of yours happens to be in the company he is at liberty to advance two steps towards you, and you, in like manner, may advance two steps further into the room, each then saluting the other with clasped hands and a bow.

Sitting down.—The left hand is the place of honour. It is given to the guest, and the host takes the right; but the greatest caution is necessary, in sitting down, not to do so before your guest; and if either should get up, or even rise slightly, the other must follow suit at once. It is most amusing to see how Chinese visitors bob up and down at the least movement of their foreign host. Another important rule is never to sit while any one else who is your equal is standing.

Answers to questions.—Like the French, the Chinese do not consider it always polite to simply answer 'yes' or 'no' to a question, but often turn the interrogative form of a question into the affirmative, using the same words, as far as possible, in the reply that have been used in the questions. Foreigners are apt to think that Chinese are boorish when they answer in this manner, but they are only acting in accordance with their code of politeness.

Enquiries as to age, &c.—It is not considered rude for a Chinese to make most particular enquiries as to a stranger's personal affairs. In fact, the making of such enquiries often evinces great politeness. 'How old are you?' 'Are you married?' 'How much money do you make a year?' 'Where are you going?' 'What are you going to do?' 'How much did you pay for this?' These questions and others are constantly on a Chinaman's lips.

Dunning.—It is not considered polite to ask a man whom you may meet in the street, for a debt due by him to you. One of the most polite forms in which to request repayment is to ask him for a loan of money for you to use.

Noises, &c.—Guttural sounds, hawking, clearing the throat, spitting, using the fingers to blow the nose, and eructations, are not necessarily considered impolite by the Chinese. It must be remembered that they look upon such things in quite a different way to what we do now-a-days. We say now-a-days, for it is not more than a few centuries ago that a book was published in England containing, among other things, directions how to blow the nose neatly with the fingers. But we will not offer any more remarks on such a nauseating subject.

Want of dress.—A Chinese official will not allow his chair bearers to carry him in the half-naked manner which the Chinese coolie so delights in. The mercantile classes and others are not particular in this respect.

Spectacles.—It is considered impolite to wear spectacles before a guest or superior. A short-sighted man must be ready to submit to any amount of awkwardness rather than infringe this rule of etiquette. It is very amusing to

see a witness in a Court of Justice looking at some document which he is unable to see properly, not daring to put on his glasses lest it should be construed into a sign of disrespect to the judge, perhaps mildly saying he is short-sighted, but in other cases never giving a hint that he cannot see properly without putting them on. If it is absolutely necessary that something should be looked at, and an apology having been offered, or permission having been given to put them on, they must be taken off as soon as possible afterwards. Some even hesitate to put them on when told to do so.

Hats.—There are great differences in Chinese hats, some may, or rather must, be tolerated in a room or house, and others under no consideration whatever. The common skull-cap with a red or black knotted knob (or blue if the wearer is in mourning) is *au fait*. It should be worn in winter, in-doors or out, and is only dispensed with in summer for the same reason that Indian judges do not wear wigs in that country. The official hat, with the button indicative of the rank of the wearer, is dress, and is hastily donned to receive a visitor; neither do the official hats of the mandarins' servants need to be removed on entering a house; but the case differs *in toto* when we come to the ordinary rain and sun-hats, whether they are as large in size as an umbrella, or only about the size of a gong, or the small conical ones worn by the native soldiers and coolies, like those provided for the Chinese policemen in Hongkong. The same holds good of the felt hats used in winter by coolies and tradesmen, &c. Hoods also should not be kept on inside one's house. If the hat is only of the right kind, it is politeness for a Chinese gentleman to put it on to receive his guest; to appear bareheaded before a visitor is considered impolite.

Queue.—Unless the nature of his work, such as carrying a chair or washing the floor, requires his queue to be wound in a coil round his neck or shoulders, or done up in any fashion in a bunch at the top or back of his head, no Chinese servant or inferior ought ever to appear so before his master or superior, but the queue should always hang down behind.

Finger Nails.—Long finger nails are not considered a sign of dirtiness but of respectability, and of being above manual labour, which, if necessary, would, of course, prevent them from growing. They sometimes grow to the length of an inch and a half, or two inches, or even longer, though it is seldom one sees them all of equal length on all the fingers. It is well that such is the case, as two or three on one or both hands give such a claw-like appearance to the fingers as to make them sufficiently repulsive; fortunately hand-shaking is not in vogue in China, as it would be extremely unpleasant to feel the long talons gripping one's hand.

Shaking hands.—A Chinese clasps his two hands together and moves them up and down a few inches in front of himself several times. When excessively polite they are raised up as high as his forehead, while he makes a profound bow. Ladies do not do this, but clutch the left hand sleeve with the right hand, and imitate the same motion.

Handing things.—Both hands are used to pass anything, therefore a Chinese is not to be considered clumsy who hands any small articles, such as a cup of tea, in this manner: it would be thought the height of rudeness to do otherwise, for it would evince an unwillingness to take the little trouble necessary. The same rule of etiquette is observed in receiving anything from anyone.

Meals.—At meals men and women never eat together, unless the women are bad characters, even a husband and a wife should take their meals separately. The children wait till the grown-up people are seated, the latter nod an assent to 'a show of asking permission to eat.' Each one has his own bowl of rice, and he picks up pieces of meat and vegetables, &c. from the common dishes in the centre of the table, but it is considered polite only to pick from the side of the dish nearest to one.

After each meal it is the custom to wipe the face and hands with a wet cloth wrung out of hot water. In the family circle each one will leave the table and do this washing; but at a dinner party the servants will bring a cloth so wrung out to each diner, a separate one being given to

each if not very familiar, otherwise the same cloth may be used. In Chit-kong province (where Soochow is) the same basin and cloth are used, as it shows that they are brotherly.

One done, may ask the others to 'eat leisurely,' which is the equivalent of saying 'excuse me,' and he is then at liberty to leave the table. It is etiquette to remain sitting at meals till all have finished, but in the event of urgent business, &c. demanding one's attention, a guest may, before the others have finished, lay his chopsticks across his empty bowl, this being an indication of his desire to leave; the host on observing it, lifts them down, places them on the table and says 'hó háng' (which is equivalent to our 'good bye,' though it really has the meaning of 'be careful how you walk'), to the guest, who is then free to depart.

The above takes place with strangers, or when every body is on their best behaviour; for though it is incumbent on all to sit down together to their meals, it is unnecessary in unceremonious intercourse, that all should rise at the same time. At formal dinners or meals, however, the host cannot leave the table till he sees that all his guests have finished, and wish to do so.

VISITING.—Tea drinking.—There is some curious etiquette about tea-drinking in connection with paying visits. When paying a visit to an official if a servant should bring in a cup of tea there is no necessity to take any particular notice of it; allow the servant to put it down where he likes near you; but continue your conversation with the mandarin. Should, however, he consider you a good friend, or, even in the case of a first call, should he desire to treat you with great respect, or evince his great pleasure at seeing you, he may hand you the cup of tea with his own hands. In such circumstances it is incumbent upon you to rise to your feet and take it from his two hands with both of yours.

A cup of tea in an official call (be you either a civilian calling on an official, on even if you are both officials) is destined to play an important part. Your business over, or

your conversation done, you invite your host to drink tea (ts'ing ch'á), which he thereupon proceeds to do with you, and the visit is over. Should, however, you be taxing the patience of your host by overstaying your welcome, or should a pressure of business make it incumbent on him to shorten the call as much as possible, he begins to touch the cup with his fingers, expecting you to take the hint. Are you such an obtuse individual that hints are entirely lost upon you? Then he may sometimes—though it is not quite the correct thing for him to do so—give you the invitation to take tea with him, when you will have to retire, feeling mortified at having transgressed the rules of politeness, and at being treated with rudeness in return. It must be remembered, however, that this tea is never to be touched until it is time to go. These rules as to the *congé* do not hold good with people who are not officials.

Marks of friendliness.—When seeing a mandarin in his hall for transacting business, should he invite you into his private apartments, then any subjects can be discussed, and any amount of freedom, consistent of course with self respect, may be enjoyed; coats even may be thrown off till a state approaching nearly to the *in puris naturalibus*, so congenial to the Chinese in hot weather, is arrived at.

Whispering.—The Chinese mode of using the hand to cover the mouth when whispering to any one is different to the Western style; for instead of simply shading the mouth with the hand spread open, the fingers of the hand are bent towards each other just as if a very large orange were being held in the hand, and in a position midway between a clenched fist and an open hand. The ends of the fingers are put close up to the mouth, or touching the lips, thus muffling the sound. This muffling is intensified if it is cold weather, and a number of sleeves come over the hand.

Beckoning.—In beckoning, the Chinese do not use one finger pointed upwards and curved towards one, as we do, but the hand is reversed, the fingers hanging down and the whole hand is used to beckon towards one with a sweeping motion, in a most energetic manner.

EURASIANS.—The children of European fathers by Asiatic mothers or *vice versâ*, are, by a union of the first syllables of both words, called Eurasians. Some dress in the foreign style and some in the native: the former look more like their Chinese mothers than their fathers; the latter look very white and foreign-like. Their eyes are generally black, though the results of the second and third generations of such alliances are often very fair, have brownish hair, and occasionally lighter-coloured eyes. The union of the two bloods seems, as far as the men are concerned, to produce a more sprightly race than the Chinese, and one whose organs of speech are better adapted to pronounce English than those of pure Chinese breed; for it is a very rare thing that a Chinese can speak English accurately, as rare almost as for an Englishman to speak Chinese like a native, though he may have resided for years in China in the one case, or in England in the other. Some of the girls who have a preponderance of English blood in them are very pretty and fair. Unfortunately the majority of the daughters are brought up to lead an immoral life, and sold like slaves into it.

There is a Eurasian school in Shanghai, a great number of the children in the Diocesan Home and Orphanage in Hongkong belong to the same class, and there are a very large number of them in the Government Central School in the same Colony. They are drafted from these establishments into the lawyer's and other offices, where they make very useful clerks and interpreters, from their knowledge of both Chinese and English.

It is not all the half-casts that come under this class, as numbers of them are swallowed up under the name of Portuguese, which, in the Far East, is not restricted alone to those worthy of that name, but is used to designate all, who, having some drops of foreign blood in their veins, elect to call themselves such, dress in foreign clothes, and talk a smattering of the *patois* glorified with the name of Portuguese, but which, in reality, is a sort of pidgin-Portuguese, and not understood by new arrivals from Portugal,

who require an interpreter to explain it to them. Macanese would be a better term, as the majority of them are either born in Macao or have descended from residents in that city. They are of all shades of colour, and their complexions show traces of Indian (Goa), Chinese, Japanese, and European, ancestry in all degrees of proportion. The mercantile offices are full of them. They act as clerks and write a good hand, but seldom rise to any position of great trust and confidence. They work as a rule for a mere pittance, and the poorer classes herd together after the manner of Chinese. A very few are engaged as merchants in business.

EXAMINATIONS.—We have treated of the end and aim of education in China in a former article (See Article on Education). It now falls to our lot to treat more fully of the final step to this goal, namely, the system of Civil Service examinations in China. In the matter of competitive examinations the Chinese present one of those unique spectacles which are alike the wonder, as well as the admiration, of those who understand them.

In this strange land there has been in vogue for centuries, and even millenniums, a system of examinations, which, originally started with testing the ability of those already in office, has gradually widened in scope till at this time it is all-embracing in point of geographical extent, and is the test of ability which all have to undergo who desire admission into the Civil Service of this immense empire with its thousands of officials; with this end in view, boys are incited to learn their lessons and be diligent; with this aim, men pursue their weary course of study year in and year out till white hairs replace the black, and the shoulders, which at first merely aped the scholarly stoop, eventually bend beneath the weight of years of toil. No other country in the world presents the curious sight of grandfather, father, and even son, competing at the same time. Failures seem only to spur on to renewed trials, until, after many times having formed a unit amongst the annual two millions that pass through one or other of the ordeals of their gigantic

examination scheme, the old man of seventy or eighty, who has been unfortunate enough not to appear among the small percentage of one or two out of a hundred that are allowed to pass, finally attracts imperial notice, and as an honour, and the meed of his untiring perseverance and indefatigable toil, receives the coveted reward.

The scheme is widespread as the empire: every petty district city even has its Examination Hall, where the initial trials are conducted under the supervision of the Imperial Chancellor, a sub-chancellor being in residence, who subjects the candidates to a preliminary examination. Out of the two thousand or so, only twenty of the best receive the degree which the Chinese term 'siu-ts'ai,' meaning 'budding genius,' but which for convenience is generally termed by foreigners the B.A., though, except for the analogy of being the first degree obtained in both East and West, there is scarce any point of similarity, and so it is throughout the whole series. An original poem and one or two essays by each candidate on the subjects assigned to them are the exercises of this examination. A night and a day are spent in their production. The results to the successful student are as follows:—no office or appointment, but admission is granted him into the charmed circle of those who are entitled to wear the lowest grade of gold button on the tops of their hats, and who are protected 'from corporal punishment; it raises him above the common people, renders him a conspicuous man in his native place, and eligible to enter the triennial examination for the second degree,' which is held in the provincial capital, the successful candidates at which take the second degree, styled the 'chü-jin,' or 'promoted scholar,' or M.A. This examination lasts through 'three sessions of nearly three days each.' The examiners are the the Imperial Commissioner and ten provincial officers. Some six thousand, more or less, according to the size of the province, enter for this examination. Essays in prose and verse are required, but of course there is much more given to be done, and a higher style is required, than in the former, and much strictness is exercised

with regard to the slightest errors in the essays. The small percentage that pass still get no appointment, nor office, but rise higher in the public estimation, wear a higher grade of gilt button, when in dress, and put a board over the front doors of their houses with the mystic characters of 'Promoted men,' as well as the date of attaining it. One step more entitles the scholar to eventually obtain office. This next higher degree is taken at Peking. It is termed 'Tsun-sz,' or L.L.D. Lots are drawn for vacant posts, and the successful candidate may begin his official career as a district magistrate perchance.

Another degree may, however, be taken, success in the examination for which entitles to admission to the Hanlin College. The members of this College are 'constituted poets and historians to the Celestial Court, or deputed to act as Chancellors and Examiners in the several provinces.' The highest on the list, after two special examinations in the Emperor's palace and in the presence of the Emperor himself, is styled the 'Chuang-yuen' or 'Laureate.'

This then is a rough sketch of this wonderful system; the details of which, as regards the subsidiary examinations, might be filled in at great length. Enough has been written to convey some idea of the system as a whole, but it is difficult to describe the enthusiasm which pervades the whole country with regard to the examinations. Congratulations are showered on the successful students; they dine with the highest officials after the event, and the Emperor himself entertains the most celebrated of all. It is naturally to be expected that the family of the successful candidate should feel honoured, but those who take the highest honours are looked upon as conferring distinction on their native places; and it is quite a sight, on going through a Chinese City, to see the red boards, with gilt characters, placed over certain doors, proclaiming to all passers by the degree or degrees taken by the inmates, separate boards being used for those who have taken the higher positions, such as senior tripos, &c., &c. in each respective examination. On the blank walls of the fronts of the houses will often also be seen large yellow

or red papers with yellow or red letters on them; for it is customary when any one has been successful at an examination to send a large poster with inch-large characters on it announcing to all one's friends and relatives the fact. For examinations at which one has been successful in the provinces, red paper is used with yellow characters, but for those held in Peking yellow paper with red characters is used.

Besides the legitimate interest taken in these literary contests, they form the Goodwoods and Derbys, &c., of China, for not only is the news of success spread far and wide as fast as swift messengers, rapid boats, and fleet couriers, can carry it to waiting friends and expectant relatives, but the news of success is as eagerly received by utter strangers, who, having staked on the issue, are in excitement to know the result.

Like everything Chinese, these trials of literary skill of the future governors of the people are held in far different surroundings from what a Westerner would expect. The buildings cover a large extent of ground; that in Canton occupies sixteen acres. After the main entrance (which is within the entrance of the outside wall) is passed, a broad avenue leads up to a congeries of buildings for the use of the examiners and others connected with them and their work. On each side of this main avenue are narrow lanes, giving access to the 8,653 cells in which the students are confined. These cells are 5 feet 9 inches by 3 feet 8 inches wide, their height being a trifle over that of a man. There are two grooves in the wall by which two planks are slid in; one to form a table, the other a seat for the solitary student shut up in each cell. It is a species of imprisonment: no communication being allowed with the candidates under penalty of severe punishment. They enter them with provisions, fuel, candles, bedding, and writing materials, being searched to see that no 'cribs,' or other means of assisting their labour, are smuggled in, it being the constant practice for some to do this; a specially small miniature edition of the classics being printed for the purpose and secreted about the person. The confinement must be irksome and

disagreeable in the extreme; deaths occasionally occur from excitement, the privations and exposure being greater than old age can endure.

The Chinese have been wise in thus giving the people a share in their own government, nor is it in the way of pandering to the democracy; but it is bestowed as a right on those who are fitted for it by an education, which, though not on a par with a modern western course of study, is by no means to be despised when compared with that in vogue in Europe not a few centuries since. Thus ambitious spirits have a career open before them, which may lead them up to the very foot of the throne itself; the extra exuberance of youth is toned down by a course of study which must have a great effect in producing the grave and reverend seniors, which Chinese mandarins are. It produces likewise a conservative element, as it is to the interest of the whole body of literati to conserve the existing polity, and resist all violent change which may overthrow their position and prospects. For this reason, if for no other, progress in China will be comparatively slow, and probably none the less sure on account of its slowness. China has also by this admirable plan—admirable, taken as a whole, alike in its conception, development, and working—prevented herself from being overburdened by an aristocracy, with all its concomitant evils, which, had it existed, would, as in most European countries, have monopolised all that was worth having in the government until driven inch by inch from its unfair position,—a work long in operation, and difficult of accomplishment.

Here then is a mighty system complete in all its details, ready as soon as western science takes a fair grasp of the nation to be used as a means of disseminating scientific knowledge and methods throughout the length and breadth of the land, as well as literary style and polish. Some faint indications that such may eventually be its function have already been given.

Besides the literary examinations, military examinations for officers of the army are held, in which skill in gymnastic exercises, such as lifting heavy weights and shooting with

bows and arrows, are the tests required. But the Chinese have shown their wisdom in considering warlike exercises as far inferior to literary ability: military officers, as compared with civil functionaries, are despised, and under the heading of military officers are included naval officers as well.

EXTERRITORIALITY.—As the laws and judicial system in force in China partake more of the character of those in operation in Europe in the middle ages, Europeans and Americans in China, as well as in other Asiatic countries, have insisted on being amenable to their own laws, and exempted from the legal process of the country in which they dwell.

Till recently there was a Supreme Court with a Chief Justice, and other officers under the Foreign Office, which sat in Shanghai, and proceeded in circuit to the different treaty ports when cases arose demanding its attendance amongst British subjects or in which one party was British. The Consular Courts presided over by the British consuls, took cognisance of the smaller cases, or held a preliminary enquiry in the more important ones. But the Supreme Court has now been abolished, and the consul at Shanghai, in addition to his other duties, performs those of Chief Justice. On the other hand, if a Chinese is sued by an Englishman the trial takes place in a Chinese court, at the instance of the English consul.

In Hongkong, of course, this rule does not hold good, for, being an English colony, it is an integral part of the British Empire. It is, however, a common thing for Chinese criminals to escape from the mainland to this island. Before their rendition to the Chinese authorities, an inquiry has to be held by a police magistrate, who, on *prima facie* proof of the crime, sends up the case to the Governor of the Colony, who decides as to whether the criminals are to be handed over to the Chinese or not. Applications are often made to the Supreme Court of the Colony on a writ of *habeas corpus* for a release of the prisoners on some alleged technical flaw. These rarely succeed. Nevertheless, the Chinese authorities at Canton feel very sore on the subject, as it is difficult for

them to understand (with their system of torture of prisoners and witnesses, and the forced confessions extorted from the former) the importance of unshaken, truthful evidence and of genuine eye witnesses. The uncertainty of English law, and the jealous care exercised over the prisoner in case he should be innocent, are incomprehensible to them.

FAIRY TALES.—There are many fairy tales to be found in Chinese literature, but different in detail to those of the West. The animal world, like the wolf in Red Riding Hood, comes in, but in a more artistic form than in the old nursery tale, as the foxes assume human shape at will, not being detected till well on in the story, and they are beneficent as well as malignant. 'Our Chinese foxes, which are represented as the frequenters of the ancient sepulchres, turn into the Elves of the Forest, and by moonlight imbibe the ethereal essence of heaven and earth. They dig up the graves of the dead and place their skulls on their foreheads. They then look up to the North Pole and bow to the Starry Host. If the skulls do not fall off while they perform this rite, they change into lovely and fascinating females.' Love often plays an important part in some of these stories, showing that, though not considered proper by the ceremonial Chinese, human nature and the ruling passion will yet reveal themselves even under the most repressive circumstances. Besides this class of fairy tales, much of the Taouist mythology might be classed under this category, when the marvellous and miraculous doings of the gods, demi-gods, and genii, are told at garrulous length and with tedious detail.

In China it is not only the children that believe in sprites, fairies, dryads, nymphs, demons, and goblins, but the children of an older growth nearly all firmly believe in them; for the whole universe to the average Chinaman is peopled with unseen denizens, who occasionally appear to the good or evil, and reward or punish them in quite the orthodox story-book style.

Books recommended.—'Strange stories from a Chinese studio,' translated and annotated by Herbert A. Giles, 2 vols, De la Rue & Co. 'The Fairy Foxes,' published by Messrs. Kelly and Walsh, Ld. 'Scraps from Chinese Mythology,' in different numbers of the 'China Review,' by Rev. Dyer Ball, M.A., M.D., annotated by J. Dyer Ball.

FANS.—There can scarcely be any other nation on earth that uses such quantities of fans: amongst us the use of the fan is confined to the gentler sex, and it would be considered effeminate, or at all events singular, for a gentleman to sport one. With the Chinese, fans are used as much by the one sex as by the other, and particular makes or forms are confined in their use to the male sex. All sorts of materials are employed in their construction, the palm leaf, which nature seems almost to have designed as an object lesson and a hint, being one of the most common; silk, paper, bamboo, feathers, and other things, are also used. The largest size of palm leaf, nearly a yard in diameter, of an orbicular shape, has a neat rim braided round it, and the stalk forms the natural handle. This gigantic size is placed in the hands of slave-girls, and other female domestics, to perform the duty which the poet inveighed against so strongly in the well-known lines:—

> 'I would not have a slave to till my ground,
> To carry me, to fan me while I sleep,
> And tremble when I wake, for all the wealth
> That sinews bought and sold have ever earned.'

The smaller kind of the same shape, and of which such large quantities are exported to America—the common palm leaf fan—is used by the lower classes, and it is curious to notice the variety of uses to which this fan is put in China: it serves to blow up the wooden or charcoal fire in the earthenware furnaces instead of a pair of bellows; old torn down looking seamstresses pin it on the top of their hair to serve as a hat; it is used, in common with other fans, as a duster to fan or flap away the dust off a seat or to cool the chair before offering it to a visitor; to drive out the mosquitoes out of the mosquito net; to fan the restless baby to sleep; also as a sunshade; and it comes in handy for many another purpose.

There is a great variety of fans, and the following classification embraces many, though not all of them, viz.:—Feather fans, folding fans, and screen fans; the latter are

of a variety of shapes, 'round, octagonal, sexagonal or polygonal.' The young Chinese exquisite in his robes of silk and satin, generally carries, at the proper seasons, one of them in his hand, the gift perchance of some artistic and literary friend, who has embellished it with a landscape in black and white, and/or a few lines from his pen in either prose or poetry. We give an inscription on one of these fans sent to a European with whom the presenter of the fan had met. It not only gives an idea of what such inscriptions may be, but also shows what a Chinese complimentary letter is like. We have changed the names from what they were in the original.

'The noteworthy visit you paid me some time ago has filled my humble cottage with glory. I believe you are a virtuous man whose object is to benefit the world with your kind heart, which is ready to afford free services to the distressed it comes in sight of. This being its policy, many a poor sufferer has had his chronic disease removed and got immediate relief from great difficulties. How greatly in need is this class of people! Furthermore, our unexpected meeting has quickly made us bosom friends. That a man so forsaken by the world as myself can gain so true a friend as you is rare. It has given me great consolation to hear of your promotion to the post of Chief Medical Officer. Your success is the result of your repeated good deeds which always multiply one's blessings: The Eye of Heaven clearly sees our human actions. Though I am not worthy of your friendship, I sincerely hope you will not forget me after you have left here for your new appointment. Send me advice and instruction to amend my defects. True affection forbids me to forget you or to cease thinking of you. May there still be a time for our future meeting and companionship is my earnest prayer.

Kwong-sui, 16th year, 9th moon in autumn. Written in the Tsing Ming Tai Tak Fort, Kwong-tung province for the use of Dr. Cheung-lei. Scribbled by Chau Yau *alias* Sik Ping.'

The silk of which some of these fans are made is actually spun by the silkworm on the bamboo frame which surrounds the fan. This may seem incredible, but the writer has in his possession a small disc of silk, of a few inches in diameter, spun in the lid of a tin canister, and given to him by a foreigner in whose house it had actually been produced. It therefore requires no credulity to believe that a fan somewhat larger could be thus made. The folding fan is universal throughout China, from the cheap affair, of course bamboo splints and black paper with

a few splashes of gilt, to the more expensive kinds; though the gorgeous folding fans that are sent to Europe and America are not used by the Chinese themselves—they are simply made to please the outside barbarian. In Canton simple white ones can be bought with maps of the city on them; the Chinese map-maker has, however, adapted his map to the shape of the fan. Many of the feather fans are lyre-shaped, with a white bone or ivory handle, and eight, ten, or a dozen long feathers ranged in order—a fan fit to meet the requirements of fastidious gentlemen. A lady sports one in which perhaps nearly a score of feathers are employed, and which, unlike the gentleman's long narrow shape, is broader than long. In Amoy the writer procured a curious fan which came from Formosa, a fibrous somewhat lyre-shaped leaf having a few leaves or sprays as ornamentations burnt into it with a hot iron. The Swatow fan is another sort that is well known: a bamboo tube, about the thickness of a small finger, serves as the handle; to form the framework the bamboo above the handle is split into very thin slips; the surface is paper, pasted over these slips, on which some elegant figure or two, a bird, or some scene from Chinese history, or mythology, is depicted; the top is slightly bent over. This is one of the best of open fans to use.

It is amusing to see the vigorous way in which a Chinese fans himself: not content with a languid stirring of the air in front of his face and chest, he inserts the fan under his jacket, both front and back, and applies it vigorously till cooled, when his legs and arms will come in for an equal share of attention.

The ordinary way to carry a fan is in the hand, but another convenient place for a folding one is the back of the neck, or, it is sometimes stuck by a tradesman, into the top of his stocking. It takes the place of a walking stick with a Chinese gentleman, as it gives him something to hold in his hand, and to flutter and wave and gesticulate with when excited. With schoolmasters it is constantly at hand, to rap a boy over the head or to call attention by tapping the desk with it. It serves to give point and emphasis to the public

speaker's periods; it adds grace to the faultless get-up of the *jeunesse dorée*; while the youthful bride is sheltered from the too inquisitive stare of the crowd by her attendant's fan; the over-heated coolie cools himself with it as he rests a moment or two from his arduous toil; and the sweltering half-naked blacksmith has his apprentice fan him when engaged before the glowing forge; the mandarin has a huge imitation screen-fan of wood carried in his retinue, which comes in useful when he meets a fellow official with whom he has not time to waste in salutations by the way, for their attendants interpose these wooden fans, and neither official has seen the other, thus obviating the necessity of stopping the processions and descending from the sedan-chairs.

Fans are used in decorative art: open-work spaces are left in walls, &c. of that shape; papers for fans are painted, mounted, and framed as pictures; and even the gods and genii are sometimes represented with these indispensables of a hot climate, some of them being capable of all sorts of magic.

A deserted wife is, by that happy periphrasis so constantly employed by the Chinese, known as 'an autumn fan' from the inscription written on a fan, and sent to her royal master, by a lady of the Court, who found herself in this unenviable position two thousand years ago. The pathetic lines written on this memorable fan have been rendered into English by Dr. Martin, as follows:—

LINES INSCRIBED ON A FAN.

(Written by Pan Tsieh Yu, a lady of the Court, and presented to the Emperor Cheng-ti of the Han Dynasty, B.C. 18.)

Of fresh new silk, all snowy white,
And round as harvest moon,
A pledge of purity and love,
A small, but welcome boon—

While summer lasts, borne in the hand,
Or folded on the breast,
'Twill gently soothe thy burning brow,
And charm thee to thy rest.

But ah ! when autumn frosts descend,
And autumn winds blow cold,
No longer sought, no longer loved,
'Twill lie in dust and mould.

This silken fan, then deign accept,
Sad emblem of my lot,
Caressed and cherished for an hour,
Then speedily forgot.

Books recommended.—An article 'On Chinese Fans' that originally appeared in 'Fraser's Magazine' and also in 'Historic China and other Sketches' by H. A. Giles, published by De la Rue & Co., p. 294. For an amusing skit on the fickleness of the female sex and on marriage, one is referred to Davis's 'China and the Chinese,' Vol. 2, p. 119 et seq.

FILIAL PIETY.—Filial piety is the greatest of all virtues in the Chinese eyes, while disobedience is the greatest of all crimes. From his early childhood the child is trained up, as far as books are concerned, in this idea, while at the same time he is spoiled by the doting love of fond parents, mixed with such a portion, however, of severity, that the compound of bitter-sweet treatment produces on the whole better results than might reasonably be expected; the bitter, generally coming after the sweets of spoiled infancy, has some effect in toning down the over-indulgence so lavishly acted on. Filial piety is very wide-reaching in its application among the Chinese. It concerns itself with a proper care of their bodies, as these being received perfect from their parents, it is their duty to preserve them. As regards one's parents, it is, according to our Western ideas, most exacting, though at the same time there is no doubt that if the Chinese have erred too much in going to one extreme, we have likewise erred in going to the other. Confucius said, 'while a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, then he may be considered to be filial.' He also taught that filial piety should be accompanied by reverence, and that its duties should be performed with a cheerful countenance. It is thought to militate against rebellion, and is considered to be the source of loyalty to the Sovereign.

The way in which it works is thus expressed in the 'Classic of Filial Piety':—

'Filial duty is the root of virtue, and the stem from which instruction in the moral principle springs. * * * *. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles so as to transmit our name to future generations, and reflect glory on our parents. This is the ultimate aim of filial duty. Thus it commences in attention to parents, is continued through a course of services rendered to the prince, and is completed by the elevation of ourselves.'

As Archdeacon Gray remarks in his book, 'China': 'The Chinese Government is only to be understood through the relation which exists between a father and his son.'

Instances of extraordinary self-denial are constantly occurring amongst the Chinese on the part of children towards their parents. They undergo imprisonment at times in their stead, but, what is still more common, they cut out pieces of their own flesh, cook it, and give it to them to eat, when seriously ill and when other remedies have failed; it seems to be a never failing cure to judge from the constant accounts that appear in the native newspapers concerning it. The youths are incited to these and other acts of devotion by the recital of instances of self-denial on behalf of parents. There are twenty-four of these stories of paragons of filial piety. One thawed through the ice on a pond, by lying naked on it, and then caught carp, of which his mother was fond. Another went into the bed at night to let the mosquitoes have their fill on him before his parents should retire to rest. Another, though seventy years old, played like a child to amuse his aged father and mother. As an instance of the great lengths to which the Chinese go in this respect, a father was preparing to bury alive his only child of three years of age, as poverty was so pressing that there was a difficulty in supporting his mother; Heaven intervened, however, for when digging, he came across a pot of gold. One sees in ancestral worship the full development of filial piety when the parents and ancestors are deified and

divine honours are paid to them, with, however, it must be confessed, a very selfish feeling for the great part, for the *raison d'être* of ancestral worship is founded mainly upon a desire to propitiate the departed spirits, and thus ensure prosperity to themselves. (See article on Ancestral Worship).

A great deal of filial piety is mere ceremonial observance with but little real heart at the bottom of it, and there are as unfilial sons to be found in China as in our own land, still, at the same time, it must be good for the youth of this vast empire, teeming with future men and women, to have such a high standard, on the whole, held up for their guidance.

Books recommended.—Legge's 'Sacred Books of China,' Part I. The '*Shû King* Religious Portions of the *Shih King*,' the '*Hsiao King*' (Classic of Filial Piety). 'Chinese Repository' Vol. X., p. 164. Doolittle's 'Social Life of the Chinese,' Vol. I., p. 452 et seq.

FLOWERS.—The inhabitants of the 'Flowery Land,' as China is called, are fond of flowers. No lady is dressed without sweet-scented beautiful flowers stuck in her glossy black hair, and the lower classes are glad to copy their superiors whenever a holiday, or any event out of the common, gives them the chance to bloom forth in Nature's own adornments. Failing the natural, they have recourse to artificial, flowers some of which are very well made, especially the pith flowers at Amoy, for which the place is famous. In most houses, and even shops, a vase or two is found, if nowhere else, at least in front of the idol's shrine, where some lovely chrysanthemums, white, yellow, or red, add a touch of colour or beauty to the formal primness of the set and stiff furniture.

At China New Year, flowers are all the rage. The beautiful white and yellow narcissus with its long lance-shaped stiff green leaves is *par excellence* the New Year's flower. It is considered lucky to have the first bud open on New Year's Day. Another variety has the leaves all gnarled, being trained like crab's claws, and the plant, instead of being tall and upright, is reduced by art into a curled and

curious-shaped looking object. Another essentially New Year's flower is the *tiú-chung fá* (Enkyanthus reticulatus). Each blossom, about half an inch in length, hangs down like a miniature bell from the woody branches, while the delicate green of the new springing leaves forms a fine shade of contrast to the pink and white of the innumerable tiny flowers. These are not grown in the house, as the first is, but branches of them are stuck into the quaint looking vases. A branch of flower culture which we quite neglect in the West is that of fruit-blossoms. The Chinese cut off the branches of fruit trees as they burst into bud, and the delicate tints of the peach, the white flowers of the plum, and the tender blossoms of the almond, are all eagerly sought for, to decorate their homes at that festive season of the year. Another common form of flower decoration is the employment of flower baskets. A wire framework, made into the shape of a basket, is used, and the buds and blossoms artistically arranged on it so as to completely hide it. These are hung up in the room or at the doors, and diffuse a grateful odour through the heated apartments on a warm summer's day. They are largely employed at weddings, as well as at other times, nor are the designs confined only to flower baskets.

There are no window plants, so esteemed by the better class of artisans amongst us, as well as by others higher in the social scale, but their place is sometimes taken by a solitary plant, often some woody non-flowering shrub, which has been dwarfed with much ingenuity, and is tended with constant care—the whole object only some six inches in height, but a perfect little tree in its way. This idea is further developed at times, and a little rockery is produced, frightful in its ruggedness, on projecting points of which toy arbours in earthenware are perched, little paths meander from one to the other, crossing the lilliputian gorges and ravines on equally small earthenware bridges, while below, and in front of all, lies a tiny piece of water, in which gorgeous and grotesque gold-fish swim about. The heights above are covered at every vantage point with small clumps of dwarf bamboo, and numerous other equally small trees and shrubs clothe with

greenness the bare masses of the dry rugged rock, all in proportion with the minuteness of this morsel of quaint imitation of Nature's beauties looked at from a Chinese standpoint—the whole affair only being a foot or two in height. Infinite care and tender pains are taken in planting, watering, and tending, this microcosm of a landscape, thus revealing that the Chinese are not wanting in a love of Nature as seen through their goggle-like spectacles.

Amongst flowers the tree-peony is highly esteemed, being called 'the King of Flowers.' The skill of the Chinese has been exercised in producing many varieties. Another flower much thought of is the lotus. There is a white, as well as a red, variety, and they are so highly cultivated as to cause the petals to spring from the seed-holes even. They are magnificent flowers with their delicately veined petals, quaint-shaped seed repositories, and curious peltate leaves. They are much used in Chinese decorative art, and form a fine throne for a god or goddess to sit on in a state of ecstatic and nirvana-like contemplation.

It is impossible to even enumerate all the beautiful flowers in which the Chinese delight: the white tube-roses laden at the evening hour with heavy perfume, roses with but little scent, beautiful dahlias, lovely sweet-smelling magnolias, pure white lilies, superb camelias, chrysanthemums of different shades, and many others with no English names, a mere list of these would fill pages, and the use of such terms as *Tabernæmontana Coronaria flore plena* would frighten the majority of our readers.

Most Chinese cut flowers are short-lived compared with those in the West. Bouquets and button-holes have not reached the Far East yet, except for the foreign resident. Many Chinese flowers have been introduced into the lands of the West, and it is to be hoped that as foreign residents have many varieties of English flowers in Hongkong and the ports in China, in their own gardens, the natives will in time add them to their stock of cultivated plants, the best of the floral productions of both sides of the globe being thus given in exchange.

Much attention is bestowed on plants by the Chinese, and not a few monographs on flowers, such as the peony, and chrysanthemum, have been written describing the varieties and mode of culture, &c., &c.

FOOD.—Most erroneous notions are current as to the food of the Chinese, for it appears to be a generally received opinion that their common food consists of rats, cats, dogs, and mice. It would be almost as true to say that the only meat the French live on is horses, or that the English are fond of snails, because some people in both these countries esteem such as delicacies. Pork is the chief meat of the Chinese in the south—in fact, in some of the southern languages of China, the word meat is used to mean pork. Fish, both fresh and salt, is largely eaten. Fowls come in for a large share of consumption, and a little beef.

There are one or two restaurants in Canton where dogs' and cats' flesh can be bought. The writer has seen the former hung up for sale in a shop, but both are rarely consumed in comparison with other kinds of meat and food. Our cats in Canton used to disappear, and one of them came home one day all wet, as if it had just escaped from the pot, but then we lived on the banks of the river, and the boat people, like the gypsies, are not very particular as to their food. Many of the respectable Chinese would feel as much disgust at the idea of eating dogs, cats, rats, and mice, as we do. We had at one time in our employ at Canton a boy, a young fellow named A-ling, who got the sobriquet of 'ratty A-ling' from his fellow servants, probably for the twofold reason of his father being a rat-catcher, and because when at home he used to enjoy a meal of which the chief dish consisted of these rodents, but none of the other servants would have touched one. It is not an uncommon sight to see dried rats hung up in shops with dried ducks and a number of other dried-meats. A favourite dog of ours was once killed by a snake, and when committing his body to the river, in Canton, a miserable leper seized hold of it and took it into his wretched little sampan,

notwithstanding our warning as to the cause of the dog's death. But in spite of all these facts, which only show that some Chinese eat such food, we again repeat, it is not the case that dogs, cats, rats, and mice, form the staple articles of diet of the people as a whole.

At the same time, there are other articles of diet which to us appear as disgusting as our fondness for butter and cheese does to the Chinese. It is not every foreign stomach that can stand the sight of hundreds of greenish-brown worms, fresh from the rice fields, hawked about the streets for sale; nor do salted and pickled eggs, getting discoloured by age, and eggs high from long keeping, prove agreeable to our palate, though why we should so take our game and turn with disgust from an egg in a similar condition is a mystery to a Chinese. Silkworm grubs do not sound very tempting to a foreign ear, yet the Chinese are very fond of them.

In some parts of China the poor people eat snakes; for instance, in the neighbourhood of Amoy; but as far as the author could learn, it was the non-venomous ones that were eaten. In some districts of the Canton province, the same horrible reptiles form articles of diet, but it is a question whether, under the same name, other reptiles of a similar shape and form may not be included.

Birds' nests, sharks' fins, and fish maws, come more under the name of curious articles of diet, than disgusting: for the first are gelatinous and not like ordinary birds' nests (see article on Birds' Nests); and the second and third are so cleaned and washed that they are as clean as any articles of our diet.

In the South of China rice is the principal vegetable food, but instead of vegetables being an adjunct to the meat, as with us, the meat is taken as a tasty article with the rice, which is the staple article of diet. Either dried, salt, or fresh vegetables are eaten at nearly every meal.

The Chinese, like the French, have nominally two meals. One about 8 or 10 o'clock in the morning, and the other at 5 or 6 in the evening or thereabouts. With the poorer classes these consist of a number of bowls of rice, cooked till so dry

that each grain is separate, a little pork or fish, salt or fresh, and some fried vegetables. Everything of meat kind is chopped up fine, as the Chinese would think it barbarous to cut up anything at the table, and also to enable the chopsticks to pick it up it has to be in little pieces. A drink of tea from the rice bowl finishes the frugal meal. The dinner is the same as the breakfast. This then is the ordinary everyday food of millions in the South of China, and costs only about a couple of dollars a month. The more a man has, the more he expends on his food both as regards quality and quantity, and as a consequence he has a more varied fare. Though nominally only taking two set meals a day, nearly every one takes a snack about the middle of the day, it may be only a few cakes, as the Chinese clerks in the Government offices in Hongkong indulge in, it may be a bowl of fish congee, or some other tasty soup or dish from the numerous restaurants, or from some of the many refreshment stalls, stationary and peripatetic.

Some of the hard-toiling labourers, when there is a constant demand on physical strength or muscle, take a number of meals to prime them up for their work, such for instance as some of the boatmen on the rivers in the South of China, who work from daylight to sunset, and to whom five meals a day are allowed, when in work.

Chinese food, like French, does not consist of roasts, but of a multitude of made-up dishes. Peanut oil and soy are added to them, and soups and broths are much taken.

The Chinese as far as their own food is concerned, are born cooks. Among the lower classes almost any man can turn his hand to preparing the simple dishes, and in workmens' messes it is the youngest hand (the apprentice) who has the drudgery of the cooking to do.

The dinners to which the foreign residents or travellers are sometimes invited by the Chinese, bear about the same relation to an ordinary dinner, that a Lord Mayor's or Fishmongers' Hall dinner does to an ordinary one by *paterfamilias* in the bosom of his family. We give the Menu of one of these grand dinners in Hongkong to which the Duke of

Connaught was invited, simply premising that some of the dishes were added for the benefit of the foreign visitors who wanted something more substantial than the numerous broths and slops of a Chinese fine dinner, for one rises from such a function with a vague feeling of having tasted of an infinite variety of unknown dishes, but, notwithstanding the hours spent at the table, with an unsatisfied feeling that would require a good substantial English dinner of solid food to satisfy.

Here is the Menu:—

1. Birds' Nest Soup.
2. Stewed Shell fish.
3. Cassia Mushrooms.
4. Crab and Sharks' fins.
5. Roast Beef (à l'Anglaise).
6. Roast Chicken and Ham.
7. Pigeons' Eggs.
8. 'Promotion' (Boiled Quail, &c.)
9. Fried Marine Delicacies.
10. Roast Turkey and Ham (à l'Anglaise).
11. Fish Gills.
12. Larded Quails.
13. Sliced Teal.
14. Peking Mushrooms.
15. Roast Pheasant (à l'Anglaise).
16. Winter Mushrooms.
17. Roast Fowl and Ham.
18. Bêche-de-Mer.
19. Sliced Pigeon.
20. Snipe (à l'Anglaise).
21. Macaroni (à la Peking).

SIDE DISHES.

Cold Roast Sucking Pig.
Cold Roast Fowl. Cold Roast Duck.
Cold Roast Mutton.

TABLE DISHES.

Cold Sausages,
Prawns. Preserved Eggs. Livers.
&c., &c., &c.

FRUITS.

Preserved Apples.
Citrons. Tientsin Pears. Pomegranates. Carambolas.
Greengages. Pine Apples.
&c., &c., &c.

PASTRY.

Sweet Lotus Soup. Almond Custard. Rice.
&c., &c., &c.

WINES.

Champagne (Krug).
Claret. Orange Wine. Rice Wine. Rose Dhu.
'Optimus' Wine. Pear Wine.

We give a few Chinese receipts which we have translated from a Chinese Cookery Book:—

STEAMED SHARKS' FINS.

'The manner of washing sun-dried sharks' fins is [as follows]:—First take the fins [as bought] and place in a cooking pan, add wood-ashes and boil in several waters. Then take out and scrape away the roughness [on the fins]. If not clean, boil again, and scrape again, until properly clean. Then change the water and boil again. Take out, take away the flesh, and keep only the fins. Then boil once again. Put in spring water. Be careful in changing water, and thoroughly soak it, for it is necessary that the lime-taste should be taken out of it. Then put the fins into soup, stew three times till quite tender. Dish in a bowl, placing below it crab meat, and add a little ham on the top. The taste is clear and churty (*i.e.* neither tender nor tough, something like pomeloes taste at times).

CHICKEN WITH THE LIQUOR OF FERMENTED RICE.

Take the bones out of a chicken and steam till just ready. Take out and let it cool, cut into thin slices. Take gelatinous rice, which has been fermented with yeast and water added, and cook with this for two hours, afterwards add the juice expressed from fresh ginger, soy, sesamum, and oil, of each a little. Mix together with boiled peanut oil. Dish and add fragrant herbs.

GENII DUCK.

Take a fat duck, open and clean. Take two mace of salt, and rub over it both outside and in. Put into an earthen dish and take of *fan* spirits one cup, and put the cup with the spirits inside the duck. Do not let the spirits spill on to the duck; only the vapour of the spirit is wanted. Steam over water till quite tender. Lift out the wine-cup into a bowl. Done in this way, there is no need of minor vegetables.

FORFEITS.—The Chinese have a noisy game of forfeits often played at the dinner-table at feast times. It consists in the player flinging out one or more fingers of the hand, and shouting out a number, when the other, who is playing with him, must instantly fling out as many of his fingers as will, if added to the number mentioned by his opponent, make up the total to ten, and while doing this he also shouts out the number of his fingers that he throws out.

If a mistake is made, the one who makes it has to drink a cup of spirits as a forfeit. As they proceed, the party of six, eight, or ten, at table, get more and more excited and boisterous, and the shouting at the top of their voices proves very exasperating to any Europeans who may unfortunately have their residences near to those of the Chinese. Such a nuisance is this noisy game, that the playing of it after 11 o'clock at night is prohibited in Hongkong by Ordinance.

Looking at it from another point of view, this game of *chái-múi* (chai mooee) is a most interesting one, as the Italians have a similar game, which they call *morra*, and in France it is known as *mourre*, while the ancient Egyptians had some corresponding game as represented on their sculptures, and the Romans had their *micare digitis* over which butchers and their customers gambled for bits of meat, from which game descended the Italian one already mentioned.

FRUIT.—One of the advantages of living in a hot climate is the quantity of fruit that one gets. After a long residence in the East, one notices on a return to Europe, unless it be in a plentiful strawberry season, how much more readily one can get fruit morning, noon, and night in the East than in the West. There is quantity in the East, but quality in the West; for there is nothing, take it all in all, to compare with hot-house fruit in England. This is, however, not so much the fault of the fruit, as the fault or misfortune of the cultivator; for it is often due to circumstances over which he has no control, such as his surroundings. As a rule, unless the fruit is plucked before it is ripe, it would spoil with the heat before the slow means of locomotion available would allow of its being conveyed to its destination. One can try to imagine what would become of our vaunted hot-house productions were they all plucked while green—pears picked while hard, strawberries gathered before they were ripe, and a week taken in carrying them to the market.

In the South of China, at Hongkong, Canton, and Macao (for in some other places, such as Amoy, fruits are scarcer)

there is a succession of fruit nearly the whole year through; for not only is there such a variety of it indigenous to the soil, but so many different kinds have been introduced during the last few centuries from foreign countries, that before one has had time to get tired of one sort, another has succeeded it—sometimes all too soon. Oranges are very common in the South, having been introduced from that part of China into Europe in A.D. 1548 by the Portuguese. The German name, *Apfelsina*, shows its origin, while the Italian name, *Portugallo*, points out its introducers in the West. The common coolie orange, however, differs rather from those brought to England from Spain at the present day, perhaps the change of soil, climate, and cultivation, have caused a difference in the fruit. The small *kat-tsai*, as they are called in China, but erroneously named 'mandarin oranges' in London, have a fine acid taste, and were only introduced into Europe in the present century. The real mandarin orange, or *chü-shá kat*, is a much larger fruit—larger even in diameter than the common coolie orange, which last is the shape and size of the ordinary kind in England. It is the finest of all, having a skin of a cinnabar red colour very loosely adherent to the fruit itself, the segments of which are much larger in every way than the small *kat* (though the shape of the two varieties is much the same), and without the acid taste, but very juicy and sweet. It is much dearer and rarer than the smaller one, or than the coolie, or 'tight skin.'

Of plantains there are numerous varieties, amongst which may be named the coarse large ones—almost unfit to eat raw, the 'dragons' tusks,' 'fragrant plantains,' 'over-the-hill plantains,' and others. One sort or another, with but few breaks, carries one through the year, while the oranges are a winter fruit.

Amongst other indigenous fruits in the Canton province, may be named:—first, the whampee, as it is generally spelled, a yellow skinned fruit, as its name implies, and pendant in clusters from the glossy-leaved trees which produce it, about the size of a grape, tart, and nearly filled with two,

three or four comparatively speaking large and greenish stones. Second, the li-chi, better known in England by the dried ones, which are exported there in some quantities, but the pulp of which, being shrivelled into a dryish sweetish black substance round the black stone, gives no idea of the taste of the fresh fruit. The skin, when fresh, is more like a shell, being rough and of a bright red colour, like a very large round strawberry, when seen at a distance. Inside this is a thin white membrane, enclosing the watery translucent pulp of a sweetish taste surrounding the brownish-black ovoid stone. The colour of the fruit is like that of a glass of water with a few drops of milk mixed in it. There are two or three kinds of li-chis, the best variety has a very small stone. Third, the lung-ngan or 'dragon's eyes,' is a fruit about the size of a li-chi with a yellowish-green skin, a large stone, and a watery pulp of a disagreeable rawish taste, though the Chinese and a few Europeans are fond of it. Fourth, the lo-quat, which Williams describes as a kind of medlar. There is a thin yellow skin adherent to the fruit, and within, in a cavity in the centre of the fruit, is a seed or two. The fruit is not unpleasant in taste.

The peaches, when ripe, are good, though smaller than the English hot-house ones. There are two or three varieties of the common kind, the eagle-bill with the point prolonged, and a curious kind somewhat like a very small apple in shape but more flattened, the stone inside partaking of the spheroid form.

There are two varieties of pear: one hard, like a turnip, rather sweet in taste, but better when cooked, and growing in the South; the other comes from Tien-tsin, and is much nicer, being sweeter and more juicy in its turnipy substance. Grapes are also brought from the North, a few are grown in the South, but very different are both pears and grapes from English ones. Apples come from the North of China, but are very spongy in taste.

The mango is a flattish oblong fruit of a bright yellow gold colour and very nice, having, however, a slight turpentine taste. It is a fruit overflowing in its juiciness.

The best come from Saigon and Manila, whence they are brought over in steamers.

China has not only given the orange to Europe, but has on the other hand benefited by the introduction of not a few fruits from other parts of the world, amongst which may be mentioned the pineapple, which was cultivated as early as A.D. 1594, in China, 'to which it was brought from the Western shore of America through the Philippines.' The custard apple also, as its name in Chinese—*fan-li-chi*, foreign li-chi—implies, is a foreign introduction, and is identical with the sweet sop of the West Indies.

Besides this, there is that most curious of fruits, the carambola, called by the Chinese the *yöng-t'o*, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is called the Cape gooseberry. There is another variety called the *sám-nim*, which is sourer than the other. There is also the guava, having a smell something like onions. The Amoy pumelo is a fine fruit, the shaddock of the West Indies. There are two or three varieties of persimmons: a yellow hard kind, a bright red soft sort about the size and shape of a middling sized apple, and a small red variety somewhat like a small egg. In the North of China the fruits are more of the European type—apricots and strawberries, besides some we have already mentioned.

GARDENS.—Here is again a word, like many other words, which represents a different idea in China to what it does in the West. One who comes to China prepared to see the beautiful beds, the grouping of colours, and blending of shades, the massing of foliage, the parterres, the trim gravel walks, the grass lawns, and the *tout ensemble* that goes to make up the idea represented by the word garden amongst us, must be prepared to be disappointed. In their place are fantastic masses of artificial rockwork, or pools filled with the rich green large disc-like leaves of the lotus, while the formal but lovely red flowers give some warmth or colour to

the scene. Bridges cross these ponds while kiosks or summer-houses are placed here and there, in the midst of the water or on land, as fancy suggests. Here picnics or summer parties are held, and the literary tastes of the guests are met by the quotations from the classics hung up by the hundreds under the roofs of the sheltered walls, while the votaries of the histrionic art have their tastes provided for by a stage erected especially for that purpose. Larger buildings are scattered about the grounds, fitted with the straight-backed and antique looking blackwood chairs, matched with teapoys and sofas, while rustic looking stools stand about, formed each of a mass of rock supported on a wooden stand of three legs. Those who have not been in the tropics know nothing of the luxury of one of these cold smooth stone seats on a hot summer's day.

The plants are ranged in rows in hundreds of coarse earthenware pots, or, at the best, green glazed ones supported on similar stands or on wooden ones. Very few, if any, flowers are planted in the ground. Plants of privet are trained into figures of animals and men, to which eyes, hands, feet, and hats, of earthenware are added. Long rows of these interspersed with flowers and shrubs, all in pots, line the walks. Trees are allowed to grow in certain places, but there are no ferneries, no glass houses, and though the minutest care is taken in the cultivation, the results do not produce what we would look upon as a garden. Gardens, in this Chinese sense of the term, are attached to temples, to ancestral halls, or form the pleasure grounds of wealthy gentlemen, and are sometimes, in the latter case especially, of considerable extent. Most Chinese who can afford it, or who have the space for it, have a few flowers or shrubs in pots, some rockery, and a little water with gold fish in the inner part of their house, or congeries of buildings which do duty for a mansion.

GEOGRAPHY.—The China of to-day is not the China of ancient times; its boundaries have extended greatly while the history of the Middle Kingdom was being made. Unlike England, which had to go beyond the sea to add to her empire,

the nucleus of the Chinese people had all around them their grand future, and having acted well up to their possibilities, these have developed into the actualities of their present extended dominions—dominions which with all their tribute bearing neighbours form the most extensive 'ever swayed by a single power in any age or any part of the world.' The germs of this mighty realm are supposed to be found some thousands of years before Christ in a nomadic people in the present province of Shen-si. Settling in villages, they became tradesmen and agriculturists, and from the dim mists of myths and tradition, amidst which scarce anything can be seen clearly or with certainty, we find the empire growing, getting the sea-board as a boundary, and extending its limits. We do not intend in the course of this short article to give a historical account of the geographical growth of the empire. It would lead us, were we to do so, far beyond our limits, and its scope would necessitate an account of all the petty states into which, at times, China was divided. Suffice it to say, that for many centuries China did not extend beyond the great River, the Yang-tsz-kiang. Eventually an offshoot was sent south into the Eastern portion of the present Kiang-nan, and, like the rootlets from the banian tree, grew and formed finally another trunk to support the tree of empire, which was destined to gradually cover the whole land. For a long period the extreme south of China was not embraced in the realm except with spasmodic attempts at government or as a tributary state, but at last the bonds which united it with the northern portion were strengthened until it formed an integral portion itself of China.

The present dynasty has recovered much of the territory that was lost under the last, the Ming, till now it is nearly equal to what it was under Kublai Khan, when Marco Polo writes of him 'in respect to number of subjects, extent of territory, and amount of revenue, he surpasses every sovereign that has heretofore been or that now is in the world.' In 1840 it was estimated that the Chinese Emperor ruled over 5,300,000 square miles, from lat. 48° 10′ N. to long-

144° 50′ E. in the N.E. part of the empire, to the island of Hainan in the south, in lat. 18° 10′ N. and on the extreme west to long. 74° E. It has since lost about half a million square miles, which have gone to add to the dominions of the other colossal empire of the world, Russia, which is China's neighbour in the north; England and France in their colonial empires also touch her territories in the south. In shape the Chinese empire approaches a rectangle, whose circuit is 14,000 miles more than half the circumference of the world; her coast line is roughly stated to be 4,400 miles. This vast empire naturally divides itself into the three following divisions:—

1. China proper.
2. Manchuria.
3. The Colonial possessions.

China proper embraces the whole of the eighteen provinces, as well as the large islands of Formosa and Hainan; Manchuria lies to the north of Corea and part of China proper; and the Colonial possessions include Mongolia, Ili, Kokonor, and Tibet.

These eighteen provinces cover about 2,000,000 square miles. It would take seven Frances or fifteen Great Britains and Irelands to cover the same extent of ground. It is surrounded by different mountain chains, forming a wall almost all round it, with their different ranges, such as the Altai, the Stanovai, Tien-shan, and others, also four large chains occur inside the boundaries, assisting in delimiting territory, the highest peaks of some of which are snow-clad the whole year through; some of the mountains in Yun-nan, in the south-west of the empire, are the same.

The whole of China is divided into three great basins, drained respectively by the Yellow River, say 2,500 miles long, the Yang-tsz-kiang, 3,000 miles long, while the Canton River and its numerous tributaries drain 130,000 square miles. We cannot mention the other rivers, though they are by no means insignificant nor few, for 'the rivers of China are her glory, and no country can compare with her for natural facilities of inland navigation.'

Among the lakes may be mentioned the Tung-ting, about 220 miles in circumference, and the picturesque Po-yang, with its numerous islands, 90 miles long by 20 in breadth.

Besides the three basins drained by the three great rivers, there is the Great Plain of 700 miles in length, varying in width from 150 to 400 miles, having the same area as the plain of Bengal, drained by the Ganges. It supports an enormous population; in 1812, the number was 177,000,000, that is two-thirds of that of Europe, being the most densely settled portion 'of any part of the world of the same size.'

China may likewise be 'divided into the mountainous and hilly country and the Great Plain.' The mountainous is in Western China, the hilly in the south-east, another Great Plain is in the north-east.

From the Yang-tsz to Hainan, the whole coast is studded with numerous islands and rocky islets.

The most important Channels are that of Formosa, between the Island of Formosa and the mainland, and the Straits of Lui-chau, between the Island of Hainan and the Promontory of Lui-chau.

The most noteworthy Gulfs or Bays are the Gulf of Liang-tung in Manchuria, the Gulf of Cheh-li in the province of the same name, and the Gulf of Tonquin in the extreme south.

Among the principal promontories may be named that of Liang-tung, forming the Gulf of the same name, the Shan-tung promontory, and the Lui-chau promontory, already named.

The principal seas are the Yellow, between Corea and China; the Eastern, between Japan and the Lew-chew Islands and China; and the China Sea to the South.

In political geography, China proper is divided into the eighteen provinces, these again are subdivided into Prefectures, the latter are formed of different kinds of Districts, which may be compared to the counties in England. It is not an uncommon thing to group two of the provinces together, such as the two Kwang—Kwang-tung and Kwang-si; the two Hu—comprising Hu-peh and Hu-nan.

Of the principal cities, it is impossible to give an enumeration, so numerous are they. The capital of each of the eighteen provinces would come under this category, some of them boasting of a million of inhabitants, such as Peking, Canton, and others, while every province has numbers of important centres of commerce and government, such as the District Cities and Marts; the former taking the place of county towns and often having tens or hundreds of thousands of inhabitants, the latter forming centres of commercial activity and distributing centres for agricultural produce, &c., to the surrounding country districts.

GEOLOGY.—The geology of the Chinese empire has not been fully investigated. When it is remembered that vast tracts of country have not yet been trodden by the man of science, it will be seen how much remains to be done towards the acquisition of a full knowledge of the geological conditions of the large portion of the globe ruled over by the Chinese.

In the centre of China is the great alluvial plain produced by the large rivers, the Yang-tsz-kiang and the Yellow River, as Egypt has been created by the Nile. The great quantities of silt brought down by the Yellow River, combined with other causes, such as deforestation, &c., produce the periodical floods and cause 'China's Sorrow,' as it has been aptly termed, to seek new means of reaching the sea. The Yang-tsz-kiang, which has been styled 'The Girdle of China,' carries its silt more out to sea than the Yellow River does. The land it has made during its existence must have been enormous, for it has been estimated that it discharges 770,397 cubic feet of water per second into the sea, and the 'amount of suspended material carried down every year to the sea at 6,428,858,255 cubic feet.' An island 32 miles long by 10 broad has been formed since the fourteenth century in the estuary of the Yang-tsz. This mighty river takes the third place in the list of the largest rivers in the world, the Amazon and the Congo heading it, and the Mississippi coming fifth. It has been calculated that the Yang-tsz, the

Yellow River, and the Pei Ho, would in sixty-six days form an island a mile square in the sea, and in 36,000 years the Gulfs of Pe-chih-li and Lian-tung, the Yellow Sea, and the Eastern Sea as far south as about half way between Ning-po and Wên-chow, and as far east as about mid-way between the coast of China and Japan, would become solid ground. Passing from the future to the past it has been reckoned that it has taken 20,000 years for the delta of this gigantic river to be formed. The oscillations of land level do not appear to have had much share in its formation, as they, in this portion of China, seem to have been of the slightest, during this period at all events.

Even during the historical period the changes appear to have been great, for the Shü King, which contains the most ancient account of Chinese geography, mentions three mouths of the Yang-tsz, but only one now remains. At the time of Christ a 'great part of the Shanghai plain was not yet reclaimed from the sea: and the Woo-sung River or Soo-chow Creek was also anciently a large river twenty *li* (6 or 7 miles) broad at what is now the city of Shanghai.' The land has extended further out into what was then the sea by fifty miles. With regard to the underlying stratum or strata, Dr. Macgowan says: 'Whether it rests immediately upon granite, which forms the basis of the nearest mountains; or immediately upon new red sandstone, of which some of the adjacent hills are composed: or upon limestone, which is found protruding at the Great Lake (Tai-hú), it is impossible for us without more information to determine.' In A.D. 1865 an artesian well revealed at a depth of 218 feet gray sand beneath 10 feet of loam, and a few feet lower pebbles; at 240 feet a fragment of limestone.

At one time the Shan-tung promontory with the contiguous mountainous portion of the province was an island, and the province of Kiang-soo had no existence. The steppe-like plains of Pe-chih-li show their recent elevation above the sea. On the other hand, there are evidences of the encroachments of the sea on the land to a no less remarkable extent. The eastern border of the continent

has experienced a slight depression, and the real eastern border included Sumatra, Java, Borneo, the Philippines, Formosa, the Liu Chiu Islands, Japan, and the Kuriles, to Kamtschatka.

Among the most interesting features of the geology of North China is the loess. It covers a vast extent of country, and is a brownish-coloured earth; it is split up into numerous clefts; is of a terrace formation, and steppe-like contour; but admirably adapted for agricultural purposes; and lends itself to the picturesque most effectively. 'It is a sub-aerial deposit, dating from a geological era of great dryness before the existence of the Yellow and other rivers of the northern provinces.'

In Southern China, between Canton and Hankow, the succession of rocks is first, granite; second, grits and slates; these are covered by old limestones, on which rest another series of limestone strata, and over some coal-beds lies red sandstone. 'The whole country is * * * divided into several isolated basins, any one of which can be studied by itself, whilst in most instances, the lines of demarcation follow roughly the political divisions of the empire. Amongst these natural divisions of the country, we may adduce the provinces of the two Kwang, Kiang-si, Fuh-kien and Che-kiang, Ngan-whui, Kwei-chau, Kiang-su, &c.—all forming separate districts, divided by ranges of mountains and distinguished each by geological characteristics.'

'The central and eastern portions of Kwang-tung, contain, within a limited area, a connected sequence of formations, ranging upwards from the early palæozoic rocks of Hongkong and the adjacent coast and islands, to the new red sandstone of Canton and the delta of the Pearl River, intermixed with some traces of still later formations, and being accompanied by masses of rocks of igneous origin extending probably over a still more prolonged epoch.' 'From the neighbourhood of Canton to the sea, the rocks are composed of red sandstone resting on granite, until, on reaching the clusters of islands that line the coast, these are found to consist of a coarse granite only, crossed by perpendicular veins of quartz, over

the irregular surfaces of the islands, and at the summits of the highest, are strewn immense rounded blocks of the same rock. They are generally imbedded in the coarse earth, which is a disintegration of the general substance of the islands, and, as this is washed from under them, roll down the steep declivities until they reach a level space, and commonly stud the sandy margin of the islands with a belt of piled rocks, some of them many tons in weight. The scenery of these islands has often been compared to that of the Hebrides, and is quite as barren.' Trap is found in Hongkong.

'The island of Kulangsu (Amoy) is typical of the coast formation of Southern China; granite is its principal feature, and it seems to be a general, but by no means unexceptional, rule that along the coast, from South to North, the granite becomes coarser grained, less micaceous and more felspathic.'

From a geological point of view, Shan-tung is a most interesting province. Limestone is found in abundance.

The province of Shan-si is rugged. The southern part 'presents a geological formation of great simplicity * * *. There are coal formations and limestone,' and a plateau of later rocks—sandstones, shales and conglomerates of green, red, yellow, lilac, and brown colours. Some granite peaks rise to a height of 8,000 feet. 'On the eastern side * * * rocks are made up of ancient formations or deposits of the Silurian age.'

There are most extensive coal fields in China. 'Most of the rocks belong to the paleozoic or early secondary ages: the later deposits in the central and seaboard provinces at least being confined to a few sandstones and clays.' The great coalfields of China stretch from 'near Peking along the frontiers of Pe-chi-li and Shan-si, and thence through Ho-nan and Hu-peh into the great coal and iron district of Hu-nan.' 'The less important fields are those of Kiang-si, Hu-peh, Ngan-whui, Kiang-su, Cheh-kiang, Fuh-kien and Kwang-tung.' They all belong 'to the true "coal measures" of the carboniferous system.'

All kinds of minerals and precious stones are found in China.

Books recommended.—There are numerous articles on the geology of certain districts and coal formations, &c., &c., in the 'Chinese Recorder and Missionary Journal,' the 'Journals of the N. C. Branch of R.A.S.' and 'Notes and Queries on China and Japan;' as well as notices on geology in Williams's 'Middle Kingdom.' For North China, the great work by Baron von Richthoven, 'China,' is the standard work, but it is written in German.

GEOMANCY, OR FUNG-SHUI.—This superstition in connection with the worship of ancestors has the greatest hold on the Chinese mind. To them the whole of Nature is alive with influences for good or evil, revealed to those who have made their indications a study: the course of a stream, the trend of a mountain, the position of a clump of bamboos, the curve of a road, the site of a grave, and a number of other things too numerous to mention, all form the visible manifestations to the initiated eye of Nature's future actions, or the good and evil intentions of the departed dead.

The rudiments of this magic art are to be found in ancient China, but it was not till the twelfth century that it was elaborated into the system of science, falsely so-called, that has now such a hold on the Chinese. Adopting what was popular and attractive in the modern school of Confucianism, and being already in consonance with the Taouistic and Buddhistic philosophies, this system, based to some degree on the rudiments of natural science, has subtly laid hold of the whole being and existence of the Chinese people. They believe not only that the comfortable sepulchre of their ancestors will redound to their own comfort, but that if the union of the elements, the nature of the soil, the configuration of the ground, and all the other things which enter into this farrago of nonsense are such as to produce a felicitous combination, that riches, honour, and posterity will be vouchsafed to them. It is these beliefs that cause the coffin to be so often kept for months or years unburied, for a site is being searched for which shall combine all that is productive of good to the children and grandchildren. Even when the eldest son has discovered such a site, and is confident that happiness and prosperity will be his lot, it may be that another son

has found out that what will benefit his brother will not be productive of good to him, but of evil; consequently the whole search will have to be gone over again till one favourable to all parties can be discovered. There are so many different elements come in, in determining the lucky sites, that the professors of geomancy are easily able to make a living out of the gullibility of their employers. When it is added that in building a house, in fixing on a site for an ancestral hall, in commencing a temple, and in numerous other projects and businesses demanding the attention of the Chinese, these doctors of geomancy have to be consulted, it may readily be seen that in the hands of clever and designing men, much room is open for earning an honest (?) penny.

The compasses exposed for sale in such numbers in the streets in Chinese cities are not mariner's compasses, which are seldom to be met with, but geomancer's compasses, which contain the elements of their mystic art, by the aid of which they largely determine their judgments on sites and localities.

It is this fatal art which has so strenuously opposed the introduction of railways, telegraph lines, and foreign innovations, but it is not an insuperable obstruction, for whenever the Chinese Government has made up its mind to the introduction of any of the inventions of Western science, *Fung-shui* is not allowed to be an obstacle, for while pandering to its absurd ideas, as far as is practicable without hindering the feasibility of their scheme, yet the populace, if obstructive, is soon made to feel that the will of the rulers has to be obeyed.

Books recommended.—'Fung-shui: or the Rudiments of Natural Science in China' by Rev. E. J. Eitel, M.A., Ph. D. The chapter on 'Ancestral Worship' in Rev. B. C. Henry's 'The Cross and the Dragon,' and different pages under the heading of geomancy and geomancers in Rev. H. C. Du Bose's 'The Dragon, Image, and Demon.' Williams's 'Middle Kingdom.' Archdeacon Gray's 'China,' and Rev. J. Doolittle's 'Social Life of the Chinese.'

GOVERNMENT.—The Government of China is that of an absolute despotic monarchy. The Emperor rules by virtue of a divine right derived direct from heaven, and he is styled 'The Son of Heaven.' This divine right he retains

as long as he rules in conformity with the decrees of heaven. When the dynasty falls into decay by the vices of its rulers, heaven raises up another who, by force of arms, the virtue of bravery, and fitness for the post, wrests the sceptre from the enfeebled grasp of him who is unfit to retain it any longer. This idea has exerted a beneficial effect on the sovereigns of China, who feel that on the one hand they are dependent upon high heaven for the retention of their throne, and who humbly and publicly confess their shortcomings in times of floods and drought. On the other hand, though there is no House of Commons to exercise a check on the unrestrained power of the Sovereign, there is the general public opinion of the people, who, being educated in the principles that underlie all true Government, are ready to apply them to their rulers when they forget, or act grossly in opposition to, them. To see the system of patriarchal Government carried out in its entirety, one must come to China. The Emperor and his officers stand in *loco parentis* to the common people. The principles which have formed the framework of Government for millenniums among these ancient, stable, and peace-loving people, may be found in a study of the rule of the ancient kings, Yuen and Shun, and their successors, and in the precepts inculcated by Confucius and Mencius. With all its defects, their system appears to be better adapted for the punishment of the criminal classes and the prevention of fraudulent bankruptcies than our systems, which are the outgrowth of centuries of civilisation not yet passed through by the Chinese, who consequently are not yet educated up to our standpoint. The unit in China is not the individual but the family, therefore it is impossible for a fraudulent bankrupt to settle his goods on his wife or family, as the family must make good his losses; in the same way a family is responsible for the good behaviour of its members; a neighbourhood for its inhabitants; and an official for those governed by him. Thus results a system of 'mutual responsibility among all classes.' This acts as a great deterrent of serious crime and defalcations; and it is much to be regretted in our rule of

the Chinese that such a system could not have been carried out, with such modifications as to free it from its defects, instead of introducing a new system foreign entirely to their feelings and understanding.

The right of succession to the throne in China 'is hereditary in the male line, but it is always in the power of the Sovereign to nominate his successor from among his own children.' This nomination, most wisely, is not made public during the lifetime of the reigning Sovereign, thus preventing intrigue and obviating all necessity for those bloody scenes which disgrace the accession of so many Eastern potentates to their thrones.

The Emperor has two councils to advise him and to consult with. One is the Cabinet, or Imperial Chancery (the Nui Koh). A more influential body is the Council of State, or General Council, approaching more to the Ministries of Western nations, though necessarily quite unlike them. It meets in the Emperor's palace daily. Under these two councils are the Six Boards—Luk Po—their names give a pretty good idea of their functions:—

1. The Board of Civil Office.	4. The Board of War.
2. „ „ „ Revenue.	5. „ „ „ Punishment.
3. „ „ „ Rites.	6. „ „ „ Works.

And a naval board has been added in recent years.

There are other departments of government, one of which, the Censorate, deserves more than passing notice. On account of its peculiar duties it has attracted much attention from Western writers. In conjunction with some of the other Boards it forms a Court of Appeal; and with other departments of government it deliberates on important affairs of State; it exercises an oversight over all criminal cases; and superintends the affairs of the metropolis. These duties call for but little remark, but it is the extraordinary powers that are vested in its members of censuring not only the manner in which other officials have performed or neglected their duties but even the conduct of the

Emperor himself, powers that are often availed of in the interests of justice, with a boldness and courage most unusual under a despotic rule, that at times meet with their reward and at other times call forth overwhelming censure and punishment from the Sovereign himself. When rightly used by a high-minded and conscientious official (for such are to be found in China) in the consciousness of right, and with the best interests of the country at heart, these extraordinary powers must be productive of good, though many must be loath to use these privileges of outspoken speech for fear of the consequences which may recoil on their own heads, often indeed so serious, as to make the best intentioned hesitate before committing himself.

For the government of the provinces there is a perfect ramification of officials from superior to inferior, from the ten or twelve Viceroys of one or two provinces each, down to the petty officials.

One very curious feature in Chinese official life is the manner in which judicial, military, naval, and fiscal duties are performed by one and the same official at different stages of his official life. He is transferred from one post to the other irrespective of former experience in the particular duties of his appointment. With the introduction of Western naval vessels and military armaments this eclectic system of filling offices is bound in the long run to give way. Were bribery and corruption absent from official ranks, this complete system of officialdom, with all its business-like methods of accomplishing work, would produce much more beneficent results; but a premium is put on 'squeezing,' as no official is paid a sufficient salary to meet his necessary expenses. Notwithstanding this, there are noble exceptions to the general rule of corruption, and these honest mandarins meet with the honour of the people who justly appreciate such conduct. They have no other rewards but this, and that of their own self-approving conscience, for such noble conduct brings no pecuniary benefits in its train, indeed it often lands the noble man in the lowest depths of poverty.

HAKKAS.—Who the Hakkas are is a question of some interest. We remember, when a boy, travelling in the interior of China, coming across a village where the people spoke quite a different speech to that of the other inhabitants; and it is like this that the Hakkas are situated in the midst of a different population quite distinct from them in language, differing in customs, to a slight extent in dress, and even in some of the idols worshipped. Those found in the South of China were not originally of that region, but their family genealogies show that they have come from the North, settling in some cases in different places till they have finally established themselves in their present surroundings. In certain districts they have monopolised the whole country-side, as in the prefecture of Ka-ying-chow, in the Canton province, 'which is entirely peopled by Hakka,' while in other places they form a half, a third, or more, of the population, being interspersed among the Pun-tĕí, as the older Chinese inhabitants are termed. In some places, partly peopled by them, they have settled on the higher land, leaving the Pun-tĕí to the low lying lands, and from this circumstance they have been called Chinese Highlanders by some, but the name is a misnomer, as it is only capable of local application, for in other places they are spread over the plains as well as the hilly ground. They are not confined to the Canton province, where they are considered to form a third of the inhabitants, but are found in different parts of China—in Kwang-si, in Fuh-kien, in Che-kiang, and in Formosa; it has also been said that 'the chief part of the population of the Kiang-si province' were Hakkas, and that the language spoken in the capital, Nam-chang-fu, is Hakka.

Their language is more akin to Mandarin, being a half-way house between Cantonese and Mandarin: 'the Hakka dialect is the remnant of a phase of transition through which the common Chinese language passed in developing itself from Cantonese to Mandarin.' It is perhaps spoken by about four millions of people in the Canton province alone; but for more about their speech we must refer the reader to our article on Dialects in this book. The German missionaries

and English Presbyterians have some most successful missions among this interesting people.

The sexes are not so strictly separated in domestic life as is the case with some of the other Chinese; nor do the women bind their feet. Perhaps this last might be taken as an indication that they left their original home before foot-binding came into vogue, and, not having practised it at first, never took to it.

Taken as a whole they are a poor people, having to work hard for their living, though there are rich men among them, as well as literary graduates even. In dress the women differ somewhat from the Cantonese, their jackets being longer and reaching down nearly to their knees; their shoes have squarer toes; they also wear a peculiar hat consisting of a broad brim with a curtain of cloth round it; the bunch of hair, done up on the top of the head, goes through the open crown. The women's ornaments are also different, such as their bangles, which are made of thick silver, and of different patterns to those in use among the Puntéi population. The earrings are also of curious construction; one kind, of silver, hooking through the ear and thickening up to the other end, while every short distance they are surrounded by rings of silver; another kind of earring is formed of tassels of silk. The Hakka children often have a ring of silver round their neck; Cantonese children do not wear the same, but one or two of the attendants of the Chinese idols have such a ring.

The Hakkas are a simple people, but very contentious, and they show a litigious disposition in the few cases which occur in the English Courts in Hongkong; for there are a great number of them in this Colony: the barbers, stone-cutters, and foreign ladies' tailors being mostly Hakkas.

The word Hakka means 'strangers,' and refers to their origin. In the Straits they are known as Khek, so called from the Swatow and Amoy pronunciation of the word Hak.

We give a short summary of the history of this curious people as far as is at present known about them:—

The North of China is 'the original home of the Hakkas' where, about the third century before Christ, they were located in Shan-tung principally, as well as to a slight extent in Shan-si, and Ngan-hwui.

They were subjected to a bloody persecution in the time of the Ts'in dynasty (B.C. 249–209), and this started them off on their travels. Settling in Ho-nan, Ngan-hwui, and Kiang-si, some changed their names, but a more prosperous time followed. Another persecution under another Ts'in dynasty (A.D. 419) finally scattered them entirely from that part of China. This resulted in a general stampede 'which carried some of them even into the mountainous regions in the south-east of Kiang-si and to the very borders of the Fuh-kien province.' At the beginning of the T'ang dynasty (A.D. 618) they were compelled to move again, the majority took 'refuge in the mountains of Fuh-kien, whilst a few hovered on the high mountain chains which separate the Kiang-si and Kwang-tung (Canton) provinces.'

Under the Sung dynasties (A.D. 960–1278) many became soldiers, and thousands of them perished with the last Chinese prince of the Southern Sung in A.D. 1279, west of Macao, when the Mongols were coming into power. Under these last they 'made their first appearance within the borders of the Canton province,' but not settling down permanently here, or in large numbers, until the beginning of the Ming dynasty (A.D. 1368) when the Fuh-kien Hakkas, after centuries of residence there, were compelled by disturbances to seek a new home. They came in such overwhelming numbers 'that they drove everything before them' in the Ka-ying-chau prefecture, which has remained their head quarters since. About the same time others came from Kiang-si and settled to the north-west of the Fuh-kienese Hakkas. From these places they have spread more or less over different parts of the province.

The change of dynasty which resulted in the present house being established on the throne caused them to spread to the west and south-west of Canton. The nucleus of the great T'ai-Ping rebellion was formed of Hakkas from the Canton

province, and it was among them that it started. During the present dynasty many have become soldiers and have been employed by government, gaining admission to the competitive examinations for both literary and military degrees. A dreadful internecine strife, in which 150,000, at least, perished, took place between the Hakkas and Pun-téís in the south-western districts of the Canton province, from A.D. 1864 to 1866, and arms and even armed steamers, were procured from Hongkong by both parties. Finally, the Chinese Government took vigorous measures, the half-hearted schemes hitherto pursued having proved ineffectual, and, with the aid of money to assist immigration of the Hakkas to waste lands, succeeded in getting some of them to move to the province of Kwang-si, the Island of Hai-nan, and other parts of the country.

Books recommended.—A Series of Articles appeared in the Hongkong 'Daily Press' for 1866, dealing with the customs of the Hakkas from a native pen for the most part; there is also a more interesting set in 'Notes and Queries on China and Japan,' Vol. I., written by Rev. E. J. Eitel, M.A., Ph. D., and another article on their history by the same author in 'The China Review,' Vol. II., p. 160, also see an article by Rev. Ch. Piton, in same vol., p. 222.

HISTORY.—Chinese history deserves more attention than it has received from Western scholars; it has both been unduly lauded and depreciated. Like all histories, it may be divided into the mythological, ancient, and modern.

The line of demarcation between the first and second is blurred and indistinct. The mythological period covers from 45,000 to 500,000 years, and commences with 'the opening of heaven and earth,' as the Chinese say. Different accounts have been given of the creation, one of the most popular is that of Pwan-ku, who is represented with hammer and chisel bringing the rude masses of chaotic matter into shape and form. His labours lasted for 18,000 years, and day by day he increased in stature six feet, while the heavens rose, and the earth expanded and thickened. His task completed, and the earth roughly fitted for its future inhabitants, Pwan-ku by his death benefited the world as much as by his life, for 'his head became mountains, his breath wind and clouds, and his voice thunder; his limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the

earth's surface, and his flesh into fields; his beard, like Berenice's hair, was turned into stars, his skin and hair into herbs and trees, and his teeth, bones, and marrow, into metals, rocks, and precious stones; his dropping sweat increased to rain, and lastly *(nascitur ridiculus mus)* the insects which stuck to his body were transformed into people!' The Chinese believe that there were giants in the earth in those days, for Pwan-ku was followed by three sovereigns named the Celestial, the Terrestrial, and the Human, who were of gigantic form. Another 18,000 years was occupied by their reigns, during which numerous inventions and improvements were effected for the good of mankind, such as good government, the union of the sexes, and, what must have been of paramount importance 'men learned to eat and drink' and 'sleep was invented.' Two more Sovereigns succeeded these, Yu-chau and Sui-jin: the latter brought fire down from heaven, and mankind had the blessing of cooked dishes.

The ancient or legendary history commences with Fuh-hí; he and his four successors are called 'The Five Sovereigns.' Now begins the 'highest antiquity' of the Chinese, B.C. 2852 or B.C. 3322, according to different authorities, which is about the same time as the commencement of the Assyrian Monarchy. Amongst other blessings conferred at this period was marriage; the bounds of the kingdom were extended to the eastern sea; and Fuh-hí's capital was in the present province of Ho-nan. His successor was Shin-nung, who shortly changed his capital to Shan-tung. Fuh-hí and his seven successors reigned 747 years, or an average of 93 years each. This period has, of course, much of the mythical about it. Standing out very prominently is the reign of Hwang-tí. He triumphed over his several rivals, and divided his territory according to the decimal system, as follows:—

10 towns = 1 district.	10 departments = 1 province.
10 districts = 1 department.	10 provinces = the Empire.

Weights and measures were also fixed on the same principal. He is credited with having regulated the calendar, and having introduced in the sixty-first year of his reign

the cycle of sixty years, which in its sexagenary periods bridges over the thousands of years from that time B.C. 2637 till the present, namely:—seventy-five revolutions of sixty years and more. He made roads; and built vessels for inland waters, as well as for the open sea. He is looked up to as the founder of the great empire; and his dominions are said to have extended from Sha-chow on the west, to the sea, and from the modern Pe-chih-li on the north, to the Yang-tsz-kiang on the south. He was succeeded by his son, and the latter by his nephew, who is said to have widened the borders of his empire to Tonquin in the south, and to Manchuria in the north.

Two hundred and forty years, three reigns, intervened between the periods of Hwang-tí and a galaxy of China's greatest worthies, the Emperor Yao, his successor Shun, and Yu, his successor. Confucius and Mencius have held up to all future time the perfect character and virtues of Yao and Shun: they are two of China's greatest sages. During this period occurred the great deluge in China, which the best authorities concur in considering to be an overflow of the Yellow River, possibly when changing its channel. Years were spent in coping with this great disaster, which must have wrought terrible havoc and destruction, and unremitting toil and energy were expended in remedying it. It is about this time that the first Chinese settlers arrived in their future home, namely, B.C. 2200 driving out the earlier settlers into more remote parts of the country where some of them are now still to be found as aboriginal tribes (see article on Aboriginal Tribes).

The history preceding the time of Yao, it has been suggested, must then be considered either as that of the previous inhabitants of the land incorporated into Chinese history, or their own previous history brought over with them to their new home; for though much, if not a great portion, of what is narrated of the present period under review is mythical, unsubstantial, and unreal, we cannot help considering it the height of folly to agree with the sceptical school of Chinese sinalogues, who reject everything because the greatest

proportion is incredible. It seems wiser, in our eyes, to believe that amidst all the chaff, some grains of wheat are to be found. The great Yu was the founder of the Hia dynasty; and with this period the throne becomes hereditary—having hitherto been more or less elective—seventeen rulers belonged to the same family; one was dethroned by the people, and another by a minister, but the heir apparent was preserved alive in a massacre that ensued in an attempt to recover the throne, and, after many vicissitudes, ascended the throne of his ancestors. His son was worthy of such a sire, but the succeeding nine monarchs were of so little account that but little record is left of their doings. In B.C. 1818, Kieh-kwei and his consort spent all they extorted in unbridled voluptuousness. A pond of wine was formed, able to float a boat, at which 3,000 men could drink at once; when drunk they were allowed to attack the pyramids of delicate viands surrounding the lake; and the vilest orgies were held in the palace. Public opinion was outraged, and one of the ministers, a descendant of Hwang-tí assumed the throne, and founded the new dynasty of Shang in B.C. 1766, which lasted for 644 years. The Shu King contains fragments of the annals of this time, which show the high standard aimed at by China's rulers. Twenty-eight sovereigns ascended the throne, good and bad, the fortunes of the State fluctuating in response to the hand that held the helm, the wickedness culminating in the person of Chau-sin, the last of the line. Two instances of his wanton cruelty may be noted:—Several women who were gathering shell-fish, barelegged, on a river's bank, one winter's morning, had their legs cut off, that the inhuman monarch might see the marrow of those who were so insusceptible to cold; and he likewise had the heart of a bold minister, who reproved him, brought, that he might see the difference between it and that of a cowardly minister. Such conduct in China naturally produced its inevitable result, the passing away of the dynasty; and the founders of the Chau dynasty were the agents in establishing a better order of things. Some sinalogues would blot out all that precedes this dynasty and make this the starting point of

Chinese history. We have already expressed our opinion on the subject. The founders of the Chau dynasty, Wan Wang, Wu Wang, and Chau Kung, 'are among the most distinguished men of antiquity for their erudition, integrity, patriotism, and inventions.' Wan Wong united the principal men against the reign of misrule, but, dying, left to his son the completion of the work he had begun, while the uncle of Wu Wong, Duke Chau, advised the actual sovereign. These men were praised and held in the highest esteem by Confucius. Notwithstanding all his ability and reverence for the Supreme Ruler, Wu Wong committed a grand political blunder by dividing the Empire into petty states; and, harrassed by attacks of the Tartars, a later sovereign, Ping Wong, committed an equally grave error of judgment in abandoning his eastern capital to one of his nobles, to form a buttress against the incursions of these nomads, while he retired to the western capital, thus dividing it into the Eastern and Western Chau. These fatal mistakes paved the way for the weakening of the central authority, and the result, of the first especially, was a multiplicity of feudal states, little kingdoms in themselves, engaged in internecine strife, the weaker succumbing to the stronger, and all belittleing the authority of the ruling sovereign. The number of these States varied at different times, 125, 41, and 52 are numbers that are given. Begun so auspiciously, this dynasty, like its predecessors, reached a period of decadence, though it has the honour of having lasted for 873 years, with 35 rulers, the longest time known in history.

This period is, however, glorious for having given birth to two of the most remarkable men the world has ever seen, Lao-tsz and Confucius. Dissimilar as two men could possibly be—the one to his contemporaries a wild visionary, the other a man who occupied himself with ceremonies and moral precepts—they were both destined to exercise an important influence on the country. Nor must we forget that Mencius lived during this time.

Some foreign writers are inclined to reject as incredible the greater part of this period, but when archæological

researches are carried on in a systematic manner in China confirmatory evidence of the Chinese records may be found similar to the ten stone drums of the period B.C. 827.

One of the most powerful of the feudatory states, that of Tsin, subdued the sovereign, and the son of the conqueror, assuming the imperial power, destroyed the last vestiges of the famous Chau dynasty, but died in three years, thus forming a dynasty with only one Emperor. His son, ambitious and powerful, took the name of the First Emperor, Chí Hwang-tí, and was the first of the After Tsin dynasty. A man of consummate skill and ability, he consolidated the empire, dividing it into thirty-six provinces. His name is known throughout the habitable world by the gigantic work with which it is associated, viz., the Great Wall of China.

Were this the only work that had received the impress of his genius, his name would doubtless have lived to all time, as that of one of the great benefactors of China, but the restless activity of this Napoleon of China expended its energy in the construction of palaces, public edifices, canals, and roads. The latter, like the Roman roads in England, remain during 2,000 years to this day. Had he contented himself with these engineering triumphs and architectural undertakings, supplemented by his vigorous sway, his name and exploits would have been had in everlasting remembrance; but one act of his has blasted his reputation to all eternity in the eyes of the Chinese; and they have nothing but ill to say of him. Desirous of blotting out all records of a former China, and wishing to pose before posterity as the First Emperor of China, he ordered the destruction of all classical works by fire, as well as of five hundred scholars.

The texts were recovered by transcribing them from the retentive memories of the literati, and a few copies were discovered which had been secreted. To a literary nation like the Chinese, such a crime was never to be forgotten, nor was it to be forgiven.

On a complete survey of all the facts of the case, the Emperor, though the act was cruel, was not so much to blame as the Chinese make out, for the integrity of the

empire was jeopardised by the literati. His son reigned but seven years, and was unable to cope with the feudal chieftains. With this period closes the ancient history of China.

A soldier of fortune, a commander of the forces of one of the chiefs, captured the capital, and started the Han dynasty and the modern history of China.

In the North of China, Han-jin, or men of Han, Han-tzu, or Sons of Han, are still the names by which a Chinese is known, thus perpetuating this glorious epoch, whether looked at from a literary, historical, military, commercial, or artistic point of view. Many public works were undertaken, prominent among which were bridges. The capital being difficult of approach, had roads cut through mountains, valleys filled up, and suspension bridges built to it. It was, the 'formative period of Chinese polity and institutions, official and formal.'

The present competitive examinations for which China has been so famous were started (see article on Examinations). A penal Code was drawn up, which has formed the model for subsequent Codes in China. This dynasty is famous for the introduction of Buddhism; it was 'one of the most popular which ever ruled the Chinese;' years of peace, during which the nation prospered, alternated with incursions by the restless Tartars. The modern Fuh-kien, Yun-nan, and Canton, &c., and the greater part of Sz-chuen became Chinese provinces, other territory was incorporated with that of the empire, and tribute bearers came from remote countries. Chinese armies marched across Asia, and China occupied a foremost position among the nations of the world.

The short reign of a usurper, who tried to found a dynasty of his own, under the name of Sin, divides the Han dynasty into the Western and Eastern Han. Commercial relations are supposed to have been established with the Roman Empire at this period. The two Han lasted 467 years with a total of 28 monarchs.

Contemporaneous with the latter part of the Han, and extending to a later period, viz., from A.D. 190 to 317, is one

of the most interesting periods of Chinese history, and it has been immortalised and a halo of romance thrown over it by the famous historical novel called 'The History of the Three States.' Were any instance needed of the utility of works of fiction, it might be found in this entertaining work, which has spread a knowledge of what took place in those troublous times in a way in which no cut and dried history, though it might have proved more veracious, could possibly have done.

The Tsin and Eastern Tsin dynasties ruled for 155 years under 15 monarchs—a time big with disasters and wars. A General then succeeded to the throne, and started the dynasty of the northern Sung, but, as at former times, the country was divided among separate States, and it did not always happen that the house which the historians have considered as the legitimate one was the most powerful. This observation also holds good with regard to some of the succeeding periods as well. This dynasty ended in a series of crimes, and the Tsi followed it. Both of them were uninteresting and inglorious, and this house was again extinguished in murders. This brings us to the year A.D. 502. Three small dynasties succeeded, thus making five between the Han and T'ang.

We come, in the T'ang dynasty to another of those most illustrious periods in Chinese history. It augured well for it that its founder did not cement the foundations of his empire with the blood of his predecessors, as was so frequently the case with those who started a new house in China. Of the second Emperor it has been well said that:—'no ruler of any country has had sounder claims to the title of great.' His military exploits, with but one exception, were always attended with success, while his genius, military knowledge, and courage, were tempered with the gentleness which maketh great. He gave peace and settled government to the troubled land, while his conquests ensured the same to some of the neighbouring peoples. He patronised literature; and it was during his reign that the Nestorian tablet was erected. (See article on Missions-Nestorians).

It was during this dynasty that after a century of struggle and hard-bought victory Corea became a possession of China; and even Persia solicited aid from the Middle Kingdom.

We find at this time what would be considered an anomolous position for China to be placed in, namely, under the rule of a woman; this, however, was not so very uncommon, especially in ancient times, but the most notable instance of it was the Empress Wu, who ruled with a masculine hand, and whose reign, notwithstanding her cruelties, was one of benefit to the people for more than forty years.

The siege of Tai-yuen claims notice from the use of cannon for its defence, which threw twelve-pound stone shot to the distance of three hundred paces. Civil wars and troubles with Tibet and other neighbouring nations—wars which lasted for two centuries—dimmed the lustre of the earlier reigns, and the vigorous hands which held the sceptre were succeeded by weaker ones unable to grasp the kingly power with regal grip, and pass it on intact to their successors. The eunuchs arrogated to themselves the character of king-makers, and took far too much on themselves, as has often been the case in the course of Chinese history. The closing chapters of this period are melancholy—a desolate country, ruined towns, and the capital in ashes. It had lasted for 259 years, and 20 emperors sat on the throne.

The people of the South of China immortalised this dynasty, and marked the time of their civilisation and incorporation into the Chinese rule, by calling themselves T'ong-yan, or men of T'ong.

In contrast to the dark ages of Europe, China presented the brighest spectacle to the nations of the world. Mohammedanism was introduced; the Greek Emperor Theodosius sent an envoy in A.D. 613 with presents of precious stones; as also did the Persians.

We next come to a series of petty dynasties—'The Five Dynasties,' as the Chinese call them: the centre of the empire on the Yellow River formed their arena, while the rest of the country was held by different Generals. The whole time occupied by them is less than sixty years; the most noteworthy

thing was the invention of printing. The Sung is another of the great dynasties of Chinese history. It is divided into two, the Sung and the Southern Sung. There was a greater centralisation of power in the Supreme Government, the almost autocratic power of the governors of the provinces being curtailed, and more peaceful times succeeded, though fierce wars were still waged with the Tartars. The empire was, however, reunited, and literature and the arts of peace were cultivated. Chinese history contains the record of many great names as shedding lustre on this period. The Sung dynasty, however, lacked the military prowess to hold its own against the warlike ancestors of the modern Manchu-Tartars, the Kins, who, first acted as treacherous allies, then showed their true colours, and eventually founded a kingdom which was more powerful than that of the Sung: and the two held concurrent sway in China. The rise of the Mongol power prevented what might perhaps have happened five centuries sooner, namely, the establishment of a Manchu dynasty over the South as well as the North of China. Constant wars took place between the Chinese and the Kins, the latter compelling the conquered people to shave their heads, as at the present day, until their waning power sank before the rising glory of the Mongols, who overthrew them, though they offered a stubborn resistance. The Sung ruler allied himself with the Mongols out of hatred to the Kins, but no sooner were the latter conquered, than it became evident that the Chinese and Mongols could not rule together in China. After a war carried on for many years (70), during which parts of China were subdued, the Mongols, under different leaders, but finally under Kublai Khan, gradually conquered China. Among many memorable battles the siege of Sian-yang, which was defended for four years, is worthy of note. After the conquest of Hankow and its neighbouring cities, the conquerors proceeded in their victorious course, subdued the country and gained possession of the Yang-tsz-kiang, while the Court retreated to the South of China. Mementoes of the last Emperor's flight are to be found in British territory on the mainland opposite Hongkong,

while the last scenes of his life were enacted in one of the estuaries of the Canton river to the West of Macao, where, after a disastrous naval encounter, one of his courtiers sprang into the sea with him in his arms. Thus ended, after a possession of the legitimate throne for a space of 309 years, the Sung dynasty in its two divisions of Northern and Southern. This House was not equal to that of T'ang. One very interesting feature was the trial of socialistic principles after long discussion and opposition. They, however, were not of such a nature as to be adapted for a successful issue, and proved a failure.

The Mongol sway was a foreign one to the Chinese, and the latter being the superiors of the former in civilisation, though not in military prowess, the Mongols very naturally allowed the Chinese laws to remain in force, and retained all the advantages of the superior state of the Chinese. To those who are anxious to learn fuller particulars of the 'vigorous and magnificent' sovereign Kublai Khan, the gossipy pages of the mediæval Venetian traveller will afford many details of interest, both of the vast domains and the splendour of the Court of the great Khan at Peking; this city was first made the capital, which, with the Court, was at that time the most splendid in the world. Not content with all his victories on the mainland, this born conqueror resolved to win Japan, but his efforts only met with disaster and defeat; his armies, though encountering a similar fate in Annam, were successful in Burmah. He evinced a toleration of all creeds. The rule of the invader, (the Mongol dynasty was named the Yuen) was not popular with the Chinese, but his grandson Timur, who succeeded him, endeavoured, with some success, to make it more popular. A number of princes of the same house succeeded to the throne, whose reigns were of short duration; Mongols were put into office in disregard of the Chinese rule of that event following upon literary distinction. This innovation caused disgust to the natives; abortive insurrections followed one another, gaining strength and force with each renewed effort, until at length the heaven-sent man

arose, and the Mongols were finally expelled in A.D. 1368 after a sway of 89 years over China. The dynasty had become effete and powerless through luxury, misrule, and weakness, and had to give way to one more vigorous and powerful—a native dynasty that changed its capital to Nan-king.

The founder of the Ming dynasty, having been left an orphan at seventeen, and without any means of support, became a Buddhist priest. He afterwards joined one of the rebel forces as a soldier, and was soon in a forward position in the strife between the Chinese and Mongols. In A.D. 1356 he made himself master of Nan-king, and continuing to extend his authority for some ten years, he finally, in A.D. 1366, commenced 'the war for the expulsion of the foreign rulers.' Very little opposition was experienced, and in a short time Peking was captured, and the last of the Mongol emperors fled, though wars, necessary for the consolidation of the power of the empire, lasted for some years longer, the Mongols still giving trouble by their continued raids. Hung-wu, as the first Ming ruler was called, was a man of ability and prudence, wisdom and moderation; a man of peace, he promoted literature, which the Mongol rulers, with the exception of Kublai Khan, had foolishly slighted. Among many other deeds conducive to this end, he caused libraries to be placed in all the large cities; not this act alone, but many others, not least of which was the distribution of salt, showed he had the welfare of his people at heart.

Hung-wu was succeeded by his grandson, who, after a short reign, was displaced by one of his uncles, who reached the throne after a protracted and frightful civil war. His son was Emperor for a few months only when the Ming dynasty was more firmly established on the throne; and envoys bearing presents came from Bengal and Malacca. The son of the last Emperor succeeded, and during his reign Tonquin, which had been a Chinese province for ten years, was given up, owing to the difficulty of its administration. The next sovereign's reign but one gave another forcible illustration of the ill effects of allowing a eunuch to hold the reins of power,

for, owing to the incapacity of one of this class, the Emperor was well nigh brought to the verge of ruin, he even being taken captive by the Tartars.

Periods of incessant warfare succeeded—wars with the Tartars, insurrections, seditions, movements, and disturbances. One of the Emperors was foolish enough to start a Council of Eunuchs—a species of Chinese star-chamber—but the public outcry against it was so loud that it was suspended after five years. Another bad measure by the same Emperor was grants of lands to several members of his family, thus tending to build up Feudal States. This was one of the 'chief causes that operated towards effecting the overthrow and destruction of the Mings.' The Court was extravagant, and orders were given to work the gold mines in Central China, but the result was next to nothing. Undertakings that were of use must be noted, amongst which was the repair of the Great Wall.

The difficulties that surrounded the Ming dynasty were increasing: troubles in Cochin-China, further wars with the Tartars, and raids by the Japanese, all kept them occupied, and the misfortunes culminated in the long reign of Wan-lieh, when the troubles began with the Manchus, though several Emperors succeeded to the throne before the final overthrow of the native dynasty. The Portuguese arrived in China in the reign of Kiah-tsing, and Jesuit missionaries in that of Wan-lieh. A small Tartar tribe, presided over by a chief of ability, gathered strength and amalgamated its power with other branches, until, after a long and desultory warfare, the opportunity arose in the success of a rebel chieftain who ascended the Chinese throne, and the last of the Ming Emperors committed suicide. Ng San-kwai, a renowned General, called in the aid of the Manchus to expel the usurper, and they, in their turn, after a long contest of forty years, succeeded in conquering the whole empire, notwithstanding that several Ming princes were proclaimed Emperors and fought against the conquerors. Numerous uprisings also took place, but the Manchus were victorious over all. A great part of the reign of the first Emperor (A.D. 1644) of the Manchu

or Ts'ing dynasty was occupied by these wars; and it is interesting as being the time when several embassies from the West arrived in China. He was succeeded by the renowned Kang-hí. These two reigns were also famous for the exploits of the semi-piratical and naval hero Koshinga, who expelled the Dutch from Formosa. The Jesuit missionaries held high positions on account of their mathematical and astronomical knowledge. A bold rebellion headed by the redoubtable Ng San-kwai, complicated amongst other things by a threat of the Mongols to attack China, was quelled by the Manchus, and as a result Manchu garrisons were placed in the cities, where they are maintained at the present day. Formosa was conquered, and a protracted struggle took place with the Eleuths under Galdan, but the Chinese army met with success. This was followed by much trouble with the Central Asian question; and Chinese authority was rendered paramount in Tibet. Kang-hí reigned for sixty-one years, during which period the Manchu rule over China and the neighbouring States was firmly established. 'The public acts and magnificent exploits of his reign * * * show him wise, courageous, magnanimous and sagacious.' 'In the smallest affairs he seems to have been truly great.'

His son Yung-ching followed him, but his reign was short compared to that of his father. He was a man who cared not for military glory and aggrandisement; his reign is noted for the restrictions placed on the growing power and influence of the Jesuit missionaries, and after Kien-lung succeeded to the throne they suffered persecution. The first few years of this latter monarch's reign were tranquil, but were succeeded by a long war in Central Asia, where his authority was set up amongst the turbulent tribes, and for nearly a century and a half the wisdom of Kien-lung's able and far-seeing policy has been visible in peaceful frontiers. Wars were also carried on against the Burmese and the Miao-tsz with success, and also against the bravest of the Indian tribes,—the Goorkhas in Nepaul,—who had attacked Tibet. An insurrection in Formosa was put down as well as some others. This long reign of sixty years is also noted for

the close relations that were entered into between China and the nations of Europe. We cannot leave our short summary of some of the principal events of this period without adding our tribute to the universal voice of praise of the energy and thoroughness of this Emperor, and the assiduity with which he devoted himself to the subjects requiring his attention. The Manchu power was brought to the zenith of its glory, and had as able rulers always sat on the throne as Kang-hí and Kien-lung, much of the misery of later days might have been prevented.

The succeeding reign, that of Kia-king was not one of peace and quiet: there were secret combinations against the Government, and insurrections and piracies abounded; a formidable force of pirates infested the coast of Kwang-tung for some years: the Portuguese assisted the Chinese in attacking them, but the two piratical leaders quarrelled, and finally submitted themselves to the Imperial Government.

Kia-king's son Tau-kwang was a more energetic and just ruler than his father. Many local insurrections and disasters took place, among which was the first war with England, which, however, resulted in one good thing, the opening of China to foreign trade. The frightful T'ai Ping rebellion broke out at the close of this Sovereign's reign, and demanded the prowess of a Kang-hí or Kien-lung to subdue it, but Hien-fung, who succeeded Tau-kwang, was not cast in the same mould as his grandfather or great great grandfather. A second war with England took place, and resulted in the country being still further opened to Western nations.

In the next reign, that of T'ung-chi, the great T'ai-ping rebellion was subdued, Chinese Gordon having a very great share in the matter; a Mohammedan rising was also quelled; and diplomatic intercourse was started with the Treaty Powers.

His cousin succeeded T'ung-chi, under the style of Kwang-sü. As far as can be judged by the imperfect light of the historic past, China is better governed now under the present dynasty than she has ever been.

We have thus traced in the shortest manner possible the history of the Chinese nation from a mythological period to a mythical and semi-mythical one, until, under the House of Chau the facts of Chinese history are more reliable. We have seen the ebb and flow of dynastic changes; how, with the new vigour of a fresh dynasty, the power of China was extended for a few centuries, to be succeeded, when effete rulers followed, by an ebb of dominion and influence, until, with each successive change, a higher tide of power reclaimed what weak hands had lost, and the boundaries of the empire were again expanded with each rise of fortune to a greater extent; how the Feudal States of China, with a nominal paramount lord, were succeeded by 'the foundations of a coherent empire' under the first Emperor of Tsin; next, we have seen 'the stately house of Han' 'making vast strides towards a more settled state of prosperity and civilisation;' succeeded by the troublous times of the Three States and other dynasties from which China rose in the brilliant epoch of the T'ang; another ebb and transition period of the Five Dynasties, when the recurring tide of prosperity came in with the Sung to be followed by an efflux, and another stormy wave of conquest under the Mongols, which quickly retired to return, with renewed force, with the great Ming dynasty on its crest again, to retire, and with fresh energy, to again return with the conquering Manchu. There have since been signs of a change of the tide, and affairs seemed to be at a low ebb, but matters have improved of late years, and whether the present dynasty will last for many years with a renewed vigour, or be replaced by a new one of more energetic character is still to be determined by the future. With this short *résumé* of Chinese history, we close, though many subjects have necessarily been untouched, some of which will be found treated of under different headings in this book.

Books recommended.—Boulger's 'History of China,' 3 vols. 'Historic China and other Sketches,' by H. A. Giles. Williams's 'Middle Kingdom.' Ross's 'Corea,' and the same author's 'History of the Manchus,' to all of which we are more or less indebted in the preparation of this paper. Numerous sketches of different epochs of Chinese History will be found treated of in different articles in the 'China Review,' and 'Missionary Recorder.'

HOK-LO.—This word is applied to the inhabitants of certain parts of the north-eastern portion of the Canton province, who differ in speech, manners, and customs, from the rest of the population. Their language (see article on Dialects, under the word Swatow) is near akin to the Fuhkienese, but has several dialects. The Swatow is spoken at that port and Hoi-fung in that district of country, and some other dialects would probably be discovered were the subject fully examined.

They occupy the whole of some districts, and are scattered through other parts, having originally migrated from the Fuhkien province. It is estimated that within the Canton province there are about three million Hoklo speakers. There are some traces of a very ancient origin in this speech; and it is not so soft and musical as the Cantonese, having many nasal twangs.

In dress they differ slightly from the Cantonese, the jackets of the men are rather longer, and they often wear turbans in common with the Fuhkienese. They are a rougher, wilder set of men than the Cantonese. There are other points of difference between them, into which we cannot enter.

There are a number of Hoklo in Hongkong, many of the chair coolies belonging to that part of the country. They make good bearers, being physically stronger than the natives further South. Many Hoklo have gone abroad, and are to be found in different parts of the world.

The American Baptist and English Presbyterian missions have many stations in the Hoklo country.

INFANTICIDE.—The longer one lives in China the more one feels the necessity for caution in saying what does and what does not exist here. In our younger days we have been guilty of dogmatically asserting that such and such things were not done in China, to be sometimes confuted in later years by the evidence of our own eyes and ears; nor are we singular in this respect, as doubtless many other old residents in China could testify. Some authors have been egregious sinners in thus writing about a small portion of

China in which they have resided: they have judged of the whole of this vast empire, with its diverse inhabitants, manners, and customs, from a small part of it, reversing the mathematical axiom that the whole contains its parts, into 'one small part contains the whole.'

About no subject is this perhaps more strikingly true than that of infanticide, for what holds perfectly good of one small district is entirely false when applied to other large tracts. Also what happens at one time, an exceptional period possibly, may not happen again, even in the same district, for years.

To form an approximately correct estimate of this evil and crime in China, a systematically carried out investigation, extending over a number of years, all over the land, would be necessary.

To premise, as a general statement it may be said that in certain parts of the empire, and/or at certain times, this crime is only too alarmingly practised. One writer says, 'thousands of female babies are destroyed every year.'

That it is prevalent in some regions it is useless to deny. There is a *quasi* sanction given to it under certain circumstances by the tale of one who had not sufficient to support his aged parent and his own family, and thereupon came to the resolve, with his wife, that the infant should be sacrificed in order to have enough for its grandparent. Taking the child for the purpose of burying it alive, the misguided and wicked parent—but, according to Chinese ideas, most dutiful son—was rewarded by heaven, and restrained from this act of filial piety by discovering a pot of gold in the hole he had dug for his own offspring. And this is held up as an example, it being one of the twenty-four moral (?) tales to encourage others to a performance of filial duties. What wonder if some follow the example thus held up to them. Were it not also a known fact that infanticides take place, proof of it might be found in the proclamations which are sometimes issued against it by the officials. And even another corroboration of its practice may be found in

the Chinese mothers, who have acknowledged putting their own children out of the way.

On the other hand, it must not be supposed that all the dead bodies of children that float down the rivers are the victims of infanticide, nor that those which are found exposed at the roadside or on the hills are necessarily thrown there by heartless hands, for the Chinese do not go to the trouble of burying little children with the same care that they do older people, and the dead children are often thrown into the river, or cast out in the country.

One of the great causes of infanticide is poverty; another is the low estimation in which girls are held, and all the evils which necessarily ensue from such an inferior position in the social status, for it is seldom, indeed rarely, that boys are killed; and that brings us to another reason, for if a boy is made away with, it is probably due to some physical defect, this reason also causing the death of some girls. In his pamphlet on "The Diseases of China," Dr. Dudgeon says (on p. 56):—"One thing is certain, infanticide does not prevail to the extent so generally believed among us; and in the North, whence Europe derived her ideas chiefly from the Jesuits of the last century, it does not exist at all." These remarks do not apply to Shan-si, where the practice is quite common. The teachers deny that female infants are thus killed, but the common people readily admit that they destroy many of their girl babies. There are comparatively few old women of the poorer classes who have not been guilty of this crime. The writer himself is aware of some instances of the kind.'

In the neighbourhood of Hankow there are many cases of it among the poor and rural population. It is also said to be prevalent among the Hakka. It is practised in Canton, but is much rarer there than in some places. It seems to prevail in certain parts of the Fuh-kien province. From enquiries made in some villages in that part of the country, it was ascertained that an average of 40 per cent. of the girls were thus murdered, as we call it, but neither Chinese law nor opinion seem to consider it as such.

INSECTS.—Insect life is rampant in China. To one who is accustomed to its abundance in the East, it appears as if man had to look for it in the West, the opposite being the case in the East, for here the insects find out the man; hide as he may from their advances, they follow him everywhere, and all his subterfuges to avoid them are often unavailing. There is no need for the enthusiastic entomologist to turn up stones for beetles, for beetles abound everywhere; nor need he sally forth at night to catch moths, the moths come, attracted by his lamp, into the room to him; and when the white ants are in full flight, they fly in at the open window in such quantities that the table is soon littered with the wings which the pupa-like insects drop without the least reluctance, at the slightest hint: they come off in the hands, they are shed on the lamp-globes, anywhere and everywhere, while the wretched little creatures crawl over your book or paper, and, if the lamp is not too attractive, they proceed to explore the genus *homo* with a persistency worthy of a better cause. A grand thing is to set the lamps into large basins of water, when hundreds of these ants lose their lives in the moats which surround the lights.

And these same white ants, when in another stage of their existence, are a worse nuisance than ever, for they are not simply an annoyance then but a pest. Nothing is secure from their depredations. Have you a trunk full of valuable documents? You may, after keeping them for years intact, suddenly discover, on opening the trunk, that the papers and pamphlets have been transformed into trash, glued together into one mass, and riddled with the tunnelled roads of these indefatigable workers in the dark. Are you fond of books, and is your collection a valuable and priceless one of old editions? With all your care, you may discover some day that these respecters of nothing have eaten up through one of the legs of your bookcase, and run riot here and there throughout all the accumulated treasure of years. Is there anything left untouched by white ants? One's house is attacked in flooring and beams of roof, and suddenly and

unexpectedly collapses; clothing, carefully packed away for future use, is found, when wanted, to be eaten into holes.

The only fault to be found with the white ant is, that he has a superabundance of energy that is misapplied, but unfortunately misapplied energy is not appreciated by man, and thwarts his plans in a most aggravating manner. Were the white ant amenable to instruction, he might be yoked in the service of man instead of being his antagonist, but he has views of his own on the subject, and probably prefers to work on his own lines, instead of drilling holes in wood for the carpenter, or making button-holes for the seamstress.

From white ants to ants is not a far cry, though they are not relations, not even thirty-second cousins. We want a Sir John Lubbock to study Chinese ants. We do not know how many species there are, but the most casual observer cannot help noticing that, at the very least, there are several: black ants and red ants, tiny ants, small black ants and large black ants. In a country where everyone and everything is busy, the ants do not prove an exception to their world-wide reputation for diligence. It is most interesting to notice how these busy little scavengers perform their work: a dead cockroach will not lie long on the floor before it begins to move, and an investigation will show that tens of ants are supporting it and carrying it off; also how they bring up the earth from the neat little holes, which are occasionally seen in one's path; one by one they bring up a small piece, and, climbing up on the encircling mound, select a little hollow, or what seems to be a suitable spot to them, to deposit it—not dumping it down just anywhere. In some places all sorts of devices have to be resorted to, to keep these industrious little creatures out of the stores: the sugar is thick with them, and all sorts of edibles are attacked. To keep them away, the feet of cupboards are set in bowls of water, but this water must be often changed, else a scum will coat the top, and the ants cross over as human beings would on ice.

Cockroaches are even worse plagues than ants in many places. They swarm everywhere, hiding in the daytime in any dark corner, whence they emerge and run riot after dark, running and flying all over the room, much to one's discomfort sometimes. They attack clothing, especially that with starch in it, edibles, and books. Woe betide the new-bought book, nicely bound in cloth, lying on your table; its fine binding will be blotched all over with stains (if you have not already given it several doses of anti-cockroach varnish) and a week of such treatment will reduce the volume to so disreputable a condition that it will look as if a heavy shower of rain had bedewed it.

Insect life knows no rest in the East. Speak not of the silent voices of the night here! The voices of the night are as many as the day, if not more. This is particularly noticeable to the newcomer on his voyage out, when perhaps he spends a night on shore at Singapore, and he first realises that insect life in the East is more intense, more persistent, and universally prevalent.

We have seen a book called 'Songs in the Night,' but the insect world in Eastern countries provides incessant 'songs without words' both day and night.

A walk along a country road after nightfall is through a perfect chorus of chirps and chips, scissors grinding—but sufficient words have not yet been invented in the English language to describe accurately all the shrill little voices, pitched in different keys: soprano, alto, and tenor are present, and, to make up for the want of a bass, the bull-frogs in the neighbouring pond join in a deep, full, well-sustained, note, brought out at regular intervals.

All else being quiet, doubtless the insects have a better chance of being heard. But the day is not silent either. It is sufficient to mention the cicada, an insect about an inch and a half to two inches long. The outline of its shape is somewhat like that of the shot of a new breechloading cannon, for its head is nearly straight across, and its abdomen tapers to a point. In colour it is black, touched with brownish orange, especially on its under surface, with four transparent

gauze wings, two long, and two short, and absurdly small antennæ for an insect its size; as to its voice—well, to put it mildly, it is not pleasant, though we read in a recent book of travels in Africa a charming account of its angelic notes! Solitude must have had a soothing effect on the family of cicadas which settled in that dark land, and perhaps the cruel treatment they receive from the Chinese boys has produced an irritating one on those in the Celestial Land; for young John Chinaman delights, with a long bamboo pole, some sticky substance having been placed on the end, to poke among the upper branches of the trees and capture the insect; he then does duty as a rattle, protesting with his 'sz-sz-sz-sz' when he is fingered; but it is when he is at liberty 'on the tree-top' that he is in full voice—no other insect approaches him in that respect—and, as if apparently rejoicing in a knowledge of what his voice is capable of, he starts off with a preliminary flourish, and then settles down to business. This ear-deafening din is kept up for several minutes, and its distressing nature is intensified if half a dozen cicadas are within earshot, then after a short rest he starts off again with a wearying iteration through the hot hours of the day.

But time, as well as space, would fail us to bring all the insect creation found in China before our readers: the useful silkworms; atlas moths, nearly as large as two palms of the hand joined together; smaller moths, quaint in contrasts of colours unusual in the West in such insects; tiny mites of ones like little pieces of marbled paper flying about; lovely butterflies like bits of rainbow floating in the breeze, and fluttering over the flowers; gorgeous beetles of all shapes and sizes; and the ubiquitous mosquito, the plague of one's nights—what aggravated torture and torment it is capable of inflicting!—then the hosts of grasshoppers of all sizes and modification of shape and habits, some tiny morsels about a quarter of an inch in length and which walk sideways, what myriads there are of them all! Where do all these insects come from, and where do they all go? Is it any wonder with their ingenious habits, their wonderful adaptation to their surroundings, their marvellous instinct, their wondrous

beauty, is it any wonder, we repeat, with all these, that the Oriental has endowed them with immortality, and has given them a place in future stages of existence?

As to the insects which it is not considered polite to mention in respectable society, they abound, and the Chinese appear to have no scruples in speaking of them, or in allowing them board and lodging free of expense, though they try to keep down over-population by a judicious thinning-out. The means employed to this end are not always pleasant to a squeamish taste, as the operation is carried on, especially by coolies and beggars, in the open street, the lowest classes using their teeth as the executioners, for the Chinese do not feel any shame at their persons being inhabited.

As to the Westerner in China, personal contact with these parasites is perhaps, if anything, less common even than in England, where a ride in a London 'bus may introduce one to a stray member of their community, *nolens volens*.

JINRICKSHAS.—Though not used in the purely native parts of China, yet these convenient vehicles are largely employed in several of the Treaty Ports, as well as in Hongkong, not only by Europeans but also by Chinese.

They appear to have been introduced into the Shanghai foreign settlements from Japan, and some years later into Hongkong. The streets of native cities are not of such a character as to suit vehicular traffic of any kind. The Chinese are not such good ricksha coolies as the Japanese, but still they, though not such swift runners or possessing such powers of endurance, make very fair ones.

To those who have not seen it, the ricksha may be described as a small two-wheeled vehicle capable of seating one, or sometimes two, persons, with a pair of shafts, in which a coolie runs, and drags the vehicle. Private ones have sometimes two or three coolies, the other one or two pushing from behind. They are fitted with hoods which can be raised or lowered at pleasure, and waterproofs to cover the legs are

part of the outfit. The rates of hire in Hongkong are—quarter hour, 5 cents; half-hour, 10 cents; and one hour, 15 cents. In Macao the fares are even less.

LACQUER-WARE.—M. Paléologue, in his admirable work on 'L'art Chinois,' while giving full credit to the perfection to which the Japanese, originally the scholars of the Chinese, have carried this art 'une perfection que les Chinois n'ont jamais égalée,' says further:—'Mais, pour relever d'un art moins élevé et d'une technique moins parfaite, les laques chinois comptent quelques spécimens qui sont remarquables par la qualité de la matière, par la douceur des tons, par la puissance de la composition, par la largeur et la sévérité du style.'

The lacquer is originally a resinous gum obtained from the varnish tree (*Rhus vernicifera*), cultivated both in China and Japan for the purpose. Its foliage and bark resemble the ash; it grows to a height of fifteen or twenty feet; and at the age of seven years furnishes the sap, which is collected in July and August from incisions made in the trunk of the tree near the foot. These incisions are made at night, the sap being collected in the morning. Twenty pounds from one thousand trees in the course of a night is a good yield. The lacquer sap is of a very irritating nature, especially to some constitutions, the writer himself, when a boy, having suffered from it by passing through a wood where varnish trees were growing; and the Chinese, when preparing it in cakes to enclose in tubs to send to the market, take the precaution to cover up their faces and hands to prevent contact with it. Lacquer 'in any stage, except when perfectly dry, is capable of producing' the following symptoms:—'Blood to the head, swelling, violent itching and burning, and occasionally small festering boils.'

The best kind of sap is of a tawny or dark-brown colour when in its inspissated state, and tarred paper is used to protect it from the air, but all lacquer turns jet-black on exposure to the light. Other ingredients are added, as wood-oils obtained from plants such as *Aegia sinensis* and

others. These, combined with the *Rhus vernicifera*, form the different qualities of lacquer-ware. Sz-chuen, Hu-nan, and Kwang-si, produce the finest.

The preparation, of the best qualities especially, takes a long time, and one reason assigned for the deterioration in quality supplied to the foreign market in China is due, it is said, to the ignorance or ignoring of this fact by Europeans, who, when giving orders, would not wait the necessary time for producing a first-class article, and the Chinese manufacturer, from being forced to supply the articles required at short notice, got into the way of producing inferior workmanship, which met with as ready a sale amongst the uneducated in the mysteries of lacquer as the better specimens did.

The varnish is prepared, before being used, by the addition of oil of the *vernicia montana* or *camellia oleifera*, sulphate of iron, and rice vinegar, these ingredients vary according to the condition and transparency required.

Different tints are given to the lacquer, likewise, by the introduction of different ingredients such as pig's gall and vegetable oil, ivory black, animal charcoal, and tea oil.

The wood to be varnished is first planed and polished, the joints are stuffed with a kind of fine oakum, narrow slips of paper are pasted over them, and fine paper or thin silken material, is put over the whole surface. A mixture of emery powder, red sandstone, vermilion, or of gamboge, and of cow's gall, is then applied with a hard brush, and when dried in the air it is polished with sandstone, pumice-stone, and powdered charcoal.

This double operation is repeated several times. The preliminary work, which takes several weeks to accomplish, forms the foundation for the lacquer which is applied in a room closed on all sides from wind and dust. A very fine and flat brush is used to apply a slight and very equal film of it. The drying room next receives the article or articles: here the atmosphere must be fresh and damp, for it is under such conditions that the lacquer dries most quickly. It next receives a polishing with a kind of soft schist. Each layer of

lacquer is subjected to the same slow and minute operations: the least number of layers applied is three, the most eighteen.

The ornamentation of figures, flowers, and gilding, &c., is done in more than one way:—'The gilding is performed by another set of workmen in a large workshop. The figures of the design are drawn on thick paper, which is then pricked all over to allow the powdered chalk to fall on the table and form the outline. Another workman completes the picture by cutting the lines with a burin or needle, and filling them with vermilion mixed in lacquer, as thick as needed. This afterwards is covered, by means of a hair-pencil, with gold in leaf or in powder laid on with a dossil; the gold is often mixed with fine lamp-black.'

'Quand, sur le fond uni de la laque, l'ouvrier veut peindre un décor, personnages, fleurs, arabesques, etc., il esquisse directement au blanc de céruse le sujet qu'il va traiter, ou bien encore il le décalque en suivant avec une pointe de bois les lignes de son dessin, sur lesquelles il a préalablement passé, au verso de la feuille de papier, un trait d'orpiment liquide. Il commence alors à peindre sur ce croquis avec les couleurs dont dispose sa riche palette.'

Much skill, dexterity, lightness of finger, and long practice are necessary to ensure that fineness and requisite delicacy, which at the first touch will produce the effect desired without repetition, which is not allowed, and which the gummy consistency of the lacquer likewise forbids: notwithstanding all these difficulties, some of the lacquer produced by the Chinese is characterised by distinctness of line and a freedom of composition.

Besides gold and silver spangles, incrustations of ivory, mother-of-pearl, jade, coral, malachite, and lapis lazuli, are employed in the ornamentation of lacquer-ware, rough mosaics of flowers, animals, &c., being formed of them, and then varnished.

Foochow lacquer equals the Japanese; the latter people, it is said, having taught their original teachers, the Chinese, the production of this superior quality. Some fine specimens also come from Ningpo, and command a very high price.

Carved lacquer is either not now (during the present century) made, or but little is produced, as it requires great labour, rendering its production too expensive. Its mode of preparation is as follows:—A dark paste is made of *urtica nivea*, of 'papier de *broussonetia*,' and egg-shells; these are beaten together, pounded, and camellia oil added to thicken them. After being applied to the wood and becoming perfectly dry, it is carved by the artist, who requires a firm hand, as no repetition is possible. Several coats of red varnish, the composition of which is unknown, are afterwards applied. The defect to a European eye in this style of lacquer is the overburdening of the decoration with entangled dragons, phœnixes, the lotus, &c.

There are no names of Chinese artists to mention as in the case of the same art in Japan. In China it is not the individual that is to be noted but the schools differentiated by different styles, traditions, and tendencies. At present, at all events, but little has been discovered of the history of the art. Carved lacquer was known during the early part of the Christian era. No very ancient specimens are extant, the oldest being of the comparatively modern date of the end of the 16th century (Ming dynasty). 'Les laques sculptés de cette époque sont fort rares, et les Chinois les estiment à très haut prix: le vernis en est très épais, le travail en est ferme, d'un style sobre et sévère.'

Great improvement was effected in the reign of the Emperor Kang-Hi (A.D. 1662) of the present dynasty, both in quality of material and decoration; and in Kien-lung's time (A.D. 1736-1796) some fine carved lacquer was produced, as also some exquisite specimens of other lacquer, the best of these being made in the imperial manufacturies. We cannot resist the temptation to quote once more from M. Paléologue's interesting work 'L'art Chinois' as to the last:—'M. de Semallé possède une dizaine de pièces ayant, sans aucun doute, cette origine: ce sont des coupes formulées en calices lobés, légères à la main et délicatement modelées: l'une est d'un bleu paon à reflets verts, chatoyant et intense comme un émail; une autre est d'un rose très pâle que rehausse un rose de corail, et

l'ensemble est d'une douceur de tons incomparable; une autre encore est d'un noir uni et profond, de ce beau noir si apprécié des Japonais; signalons enfin, dans la même collection, un laque aventuriné, à incrustations d'or et d'argent figurant des lotus, qui est une merveille de goût et de finesse. Ces piéces comptent à nos yeux parmi les rares objets de laque chinoise peinte qui mériteraient de figurer dans la collection d'un amateur au Japon.'

LANGUAGE.—We remember some twenty years or so ago, trying to elicit from a lecturer on languages and literature his idea of the position held by the Chinese language amongst that of others. After a considerable humming and hawing, he said that it held one of its own, outside of the general scheme of languages as elaborated by philologists. This position is practically the same that it holds to this day amongst many of those who delight to classify language. As the Chinese have been outside the comity of nations, so their language has been relegated to a position of its own with no certain relationship to the other speeches of mankind; and as the exclusiveness of the nation, as a nation, is being slowly dissolved, so it is to be hoped that before long, in response to the toil of not a few scholars, the affinity of Chinese with that of other languages in the world will be more clearly established. Most divergent views have been held on the subject in the past, and clearly proved to the satisfaction of those who held and advanced them, but not to the equal satisfaction of their readers.

There would appear to be some connection between Chinese and the so-called Aryan languages; to prove this Edkins, Schlegel, and others have laboured. The latest idea, that of Professor Terrien de Lacouperie, and his co-labourers in the same field, is that of an affinity between the languages of China and Babylon. These views still wait general acceptance, the feeling of many being one of suspense: a waiting till convincing proofs are produced before acquiescing in any of the theories put forth; and there are still immense fields for the patient worker to explore.

The connection between Chinese and the languages of some of the surrounding nations is deserving of further attention in order to fix with some amount of certainty, if such be possible, the relationships which exist between them—relationships which doubtless exist in some cases.

It will readily be seen from the above that the word resemblance is not to be used when speaking of English and Chinese.

Some people go so far as to say that Chinese has no grammar. If grammar only consisted in declension and inflection, such a statement might be true; but the Chinese most cleverly use the relative position of words to express what we, to a great extent, and some continental nations to a greater, and the dead languages of Europe to the greatest extent, show by case, mood, tense, number, and person: position is everything in the construction of Chinese sentences and does away with those troubles of school-boys, carried to such an excess in the classical languages.

In addition to position, the use of auxiliary characters is employed, and, in the written language especially, a general symmetry of construction, and use of words in sentences and clauses which are either in antithesis or juxtaposition to each other, assists materially in the correct development of ideas.

Chinese is one of the simplest, while at the same time one of the most difficult, languages in the world: most simple from the almost entire absence of these inflexional forms; most difficult from the combination of different languages under the one heading of Chinese; such for instance as the book language in its two or three different forms, the Colloquial or spoken language in its different vernaculars, and in its tones, the bugbear and ruin of most European speakers of it.

The Chinese have spent much time and labour in the cultivation of their wonderful and interesting language. The Shu-king mentions writing as being practised in the time of Shun (B.C. 2255–2205). Some doubt has been cast on the genuineness of these passages in the Shu however.

There is no doubt that, a little later, writing was in use in connection with Government matters, and in the Chau dynasty it was in common use among the official class. Colleges and schools existed, books were made and libraries formed. Writing was a laborious task, the language at this early period not having attained the rich collection of written characters it now possesses.

The nucleus or prototype of the first Chinese dictionary, the Urh-ya, is referable to this period.

The violent attempt of the execrated monarch Tsin Chi Huang Ti to introduce one language throughout China by destroying all trace of the past was unsuccessful. It was about this time that the transition from the mainly pictorial or symbolic representation of the language took place, and more attention was paid to sound.

The period of the Han dynasty (B.C. 205—A.D. 200) witnessed the commencement of the study of the language, its exciting cause being the elucidation and determination of the characters of the books which had escaped the wholesale destruction. Many of the works of the renowned scholars of these ancient times have disappeared in the lapse of ages. Amongst two to be noted as still extant are the Fang-yen, a comparative vocabulary of dialectic varieties, and the Shuo-wên, an etymological dictionary (A.D. 121) which dealt with the writing of the character. The language at this period 'acquired a considerable degree of exactness and polish,' and many additions were made to the characters in use.

The Buddhist missionaries about this time also assisted in bringing into general future use the spelling now in vogue to explain the pronunciation of words.

During the troublous times even of the Three States some sensible men busied themselves with the cultivation of their native tongue. An epoch is marked in this cultivation in the period known as the Northern and Southern Dynasties (A.D. 479 to 557); and the study of etymology began to flourish. The four tones were first noticed in published works, though doubtless previously known to scholars. The Sui dynasty (A.D. 589 to 618) still

saw much attention paid to tones and the sounds of characters. The T'ang dynasty (A.D. 618 to 906) gave an impetus to this study so congenial to the Chinese nature. The Emperors encouraged learning, and even cultivated it themselves. Renewed enthusiasm was shown in the study of the classics: much learning and ability were displayed; the tones and sounds of characters received much attention; and acquaintance with such subjects was required from the competitors for literary employment. Books were also written on Sanscrit Grammar and its alphabet by Indian Buddhist missionaries, or Chinese monks who had studied the language in India, and the knowledge thus acquired was of use to native authors in the study of their own language. 'In several respects the period of the T'ang dynasty forms an era of great importance in the history of the cultivation of the language. It was the time in which China began to have a popular literature. * * * Plays also now began to be written and performed, and romances to be *composed in a style often but little removed from that of every day conversation.*' This fixed the style and made fashionable the dialect—the Mandarin—in which they were written. Printing was first invented at this time in China, though it was not till succeeding dynasties that it exerted its full power.

It is under the Sung dynasty that the language 'is supposed to have reached its acme; to have become complete in all its formal and material equipment, having everything needful to make it an effective instrument for expressing the national mind:' and works on philology of great and permanent value were produced.

About the time that the Mongols prevailed, a book was published which has been rendered into English under the title of 'The Six Scripts.'

'The founder of the Ming dynasty (A.D. 1368-1399) was a patron of all kinds of learning, and promoted efforts to recover and preserve the valuable treatises which had been lost, or become very rare.' One of the most widely used works, and the standard dictionary of the present time, is

the Kang-hí dictionary, prepared by direction of the Emperor of that name. A revived interest has been taken during the eighteenth and nineteenth centuries in the philological works of antiquity.

The Chinese, as far as at present has been ascertained, have confined their studies nearly entirely to 'sounds, meanings, composition, and history of the written characters;' and the study is not generally pursued for its own sake, but for the purpose of elucidating the 'orthodox canonical literature.'

'The Chinese language is very rich in * * * nature sounds and "vocal-gestures;"' while the interjectional element appears to have had its full share in the formation of some portion of the language. Many of the words and terms in use are imitative of sounds in nature, of noises of falling objects, &c., of calls and cries of animals, birds, and insects; and of actions by man himself: these have all had their share, and still have, in forming the language.

On the whole the Chinese, however, take comparatively little interest in such researches. The Buddhist missionaries, who introduced Buddhism, did a good work, first, in interesting the Chinese in Sanscrit with its alphabet and grammatical forms, and, secondly, in inducing a study among the Chinese of their own language, leading them to examine it and appreciate it.

The Chinese consider the faculty of speech to be man's natural endowment: expressive sounds are uttered by the promptings of nature; but for the development of speech they believe that the most highly endowed men have been its nursing fathers.

It would be highly instructive and interesting were a history of the rise, development, and progress of the Chinese language down to the present time possible. The materials seem at present to be fragmentary. Doubtless with the combined study of numerous scholars much more may be known of it than at present. The Chinese language retains, to a great extent, the primitive simplicity of early speech;

and this is one of the advantages that the attempt to peer into its past depths, and a study of its present state, affords to the student.

The Manchu, Mongolian, and Turkish speech are descended from one source, and this parent language may likewise have been the progenitor of the Chinese in common with that of these other languages as well.

The speech of the Chinese was preceded in China by numerous dialects and speeches of what are termed the Aborigines. It seems impossible not to suppose that these former speeches must have had some effect on the language of the new comers, though if a policy of extermination was adopted towards the former inhabitants that effect would not be much. Traces are now found in some of the so-called Chinese dialects of relics of some of these former languages. In the Amoy language a few words are instanced as being remnants of a previous race, and in Cantonese also a word or two is spoken of as being thus taken over into the present language.

The Chinese language would appear at first to be like the Chinese themselves, separated from the rest of the world and self contained; but though this is true to a great extent as regards their communication with Western nations, yet it must not be forgotten that there has been considerable intercourse between China and the peoples whose borders are coterminous with her own; and so, instead of the language having no admixture of foreign words in it, some such words are to be found. These words of foreign origin are generally of a technical character: names of countries, official designations, names of fruits, spices, woods, &c.; reminiscences of foreign intercourse, conquest, and commerce. The use of these words has not been confined to modern times, but imbedded in the language are found a few fossil remains of ancient foreign relations or wars, now well-known matters of history. These words are met with here and there in books and in conversation; for example, to take a modern one, Ho-lan-shui, or Holland water=Soda water, because it was first introduced by the Dutch.

Buddhism has introduced in its train many words into Chinese. They consist of Sanscrit words brought into the language, translations into Chinese of such Sanscrit words, and new phrases in Chinese due to Buddhism, but not translations of Sanscrit words or terms. This religion has also given new meanings to words and phrases which were in use before.

The Han, the T'ang, and the present dynasties, have especially increased China's knowledge of the outside world, while other periods even bore their share, though a smaller one, in the exchange of the arts of peace, and at times of the horrors of war, with the neighbouring states of Japan and India; and even distant Persia, as well as many other kingdoms, too numerous to mention, all being known to a greater or lesser extent; and, latterly especially, the countries of Europe have come within the horizon of Chinese ken. It is not surprising therefore to find a small amount of terms derived from the languages of some of these countries. 'Certain terms even in a comparatively early period of the Chinese language * * * seem to have at least a common origin with their equivalents in Greek and Latin;' Spanish, English, Malay, Persian, Arabic, Turkish, Manchu, and Mongolian, Tibetan, as well as Sanscrit and other Indian languages, have each assisted in giving new words in the past, while with the advance of science and learning this must be more especially the case in time to come. But after all that can be said these foreign words form but a very small proportion of the language.

The language of China may be divided as follows:—

1.—The ancient style in which the classics are written: sententious, concise, vague, and often unintelligible, without explanation.

2.—The literary style: more diffuse, and consequently more intelligible; it might be described as poetry written in prose on account of a '*rhythmus*,' as it has been termed, in which it is written, the ancient language having less of this—both forms having a number of particles either difficult or impossible of translation into English. The essays written by candidates at the literary examinations are composed in this style.

3.—The business style which is plain enough to be intelligible: it is prose without, or with but little of, the poetry element, and few, if any, of the troublesome particles. It is in general use for commercial purposes, legal documents, official and business correspondence, and governmental, statistical, and legal works are written in it.

4.—The Colloquial is the spoken language: it is divided into numerous dialects; but unfortunately it is despised, and there is scarcely even one book written in it in the South of China, though it is impossible to speak in any other language; and, to the great majority of the lower classes, no other language is intelligible in its entirety. In nearly all Western languages when we learn to speak them, we learn consequently to read them; but a knowledge of Chinese, as spoken, only places one on the threshold of the Chinese of books. This has not inaptly been compared to a man who knows French fluently, but who, if he wishes to read Latin, has, after his knowledge of French, to apply himself to Latin; the French in this instance being the colloquial, and the Latin the language of the book. Again, the ancient language as compared with the business style, might be likened to the English of Chaucer as compared with that of the modern writer.

The difference between the book style and the colloquial might be likened perhaps to the difference between a common English book and some highly scientific or technical work so bristling with scientific terms, or technical expressions, or mathematical formulæ, that it would be entirely, or nearly entirely, incomprehensible, except to one who had been educated for years, and had made such a subject a speciality. This way of putting the matter may throw some light on what seems such a mysterious matter to English people, and show how difficult of comprehension the book language is to all except those who have received a special and sufficient training.

Writers on the Chinese have differed as to the richness, or otherwise, of the language. Putting aside all prejudiced statements, it may fairly be affirmed that in some respects its vocabulary is very full, where some of our languages

are poor, and *vice versâ*. The Chinese have no difficulty in expressing themselves so as to be understood by their own countrymen and others, though Europeans have not sometimes the patience to make the good listeners which the want of mood, tense, &c., &c., occasionally requires in order to get at the meaning.

On the other hand, the statements are often more concisely expressed than is the case in the general run of European languages. What strikes a European as strange in the language, is the ease with which a word does duty as a noun, or verb, an adjective, adverb, or preposition. Marshman says: 'A Chinese character may in general be considered as conveying an idea without reference to any part of speech: and its being used as a substantive, an adjective, or a verb depends on circumstances.'

Books recommended.—'Essays on the Chinese Language' by T. Watters, and chapters on language in standard works, such as Williams's 'Middle Kingdom,' &c.

LAWS.—It has been observed that 'the laws of a nation form the most interesting portion of its history.' 'The laws of the Chinese, if taken in the most comprehensive sense of the term, framed, as they have been, by the wisdom and experience of a long series of ages, and suitably provided as they are for the government of an empire, unparalleled in the history of the world in extent and population, must, it will readily be imagined, be proportionally numerous and complicated. They are also, which is still more embarrassing, generally intermingled in such a degree with details, concerning the ancient history and actual condition of the civil, political, and ceremonial institutions of the empire, that individual works on these subjects are sometimes extended to the enormous length of a hundred volumes, and the aggregate is, of course, enormous in proportion.'

The Chinese code of penal laws has been described as, 'if not the most just and equitable, at least the most comprehensive, uniform, and suited to the genius of the people for whom it is designed, perhaps of any that ever existed.'

'The civil and military establishments, the public revenue and expenditure, the national rites and ceremonies, the public works, and the administration of justice, are, each of them, regulated by a particular code of laws and institutions: but the laws of the empire in the strictest and most appropriate sense of the term, and which may be denominated Penal Laws by way of contradistinction, are the peculiar and exclusive province of the last of these departments.'

Each change of dynasty in China may be compared to a new geological period, but notwithstanding the entire dissolution of the government and abrogation of the constitution established by the preceding dynasty, yet, as in the deposit of new strata, the same general conditions and principles are adhered to in the laying down of the new laws: a new code is generally made with each successive change of family on the throne. That in present use came into force when the Manchu Tartars assumed the rule over China; but, to again use the same illustration as above, bedded in this new code, as in the newer geological strata, are to be found remains of antiquity, and if a minute investigation is substituted for a cursory survey, it will be found, as in the material forming the later deposits on the earth's surface, that the mass of the laws are of the same stuff and substance as the more ancient ones, codified and altered in conformity with the changed conditions of time and life, some of the older forms dying out, and more recent enactments, necessitated by the progress of events, giving fresh life and vigour to the whole.

The Chinese, as in nearly everything of importance that concerns their commonwealth, carry back the first promulgation of their system of laws to a remote antiquity, namely, the time of Yao (B.C. 2356) and his successor Shun, though according to their account of that sovereign (Yao), there would appear to have been but little need of any repressive legislation; for his rule was the *beau ideal* of perfect government in China—a state of almost perfect blessedness due to the virtues of the ruler or official, for such an one by his conduct and precepts changes the thief into an honest man,

and produces such a state of security that a bag of money dropped by the wayside will be left untouched or carefully put in a place of safety till the return of the loser. Yet, notwithstanding the resplendent virtues of these early monarchs, the second, Shun, is credited with having established the following five punishments:—Branding on the forehead; cutting off part of the nose and feet; castration; and death. So innocent and virtuous, however, were the people at that period, that many centuries are said to have passed before it was necessary to enforce them.

The first regular code of penal laws is attributed to Li-kwai, two thousand years ago. It is described as 'simple in its arrangement and construction, having been confined to six books only, two of which appear to have been introductory, the third relative to prisons, the fourth to the administration of the police, the fifth to the lesser or miscellaneous offences, and the sixth to all the great and capital offences against public justice.' This code is supposed to have come into operation under the Tsin dynasty (B.C. 249). Though codified at this period, the principal characteristics belong to a remoter antiquity. Alterations and enlargements took place with the advent of each successive dynasty, both in the plan and divisions of the code, viz.:—under the Han, Tsin, T'ang, Sung, Yuen, Ming, and some of the lesser dynasties and the latest, under the present one, the Ts'ing.

As in European codes, the building up of new material on an old structure, and in conformity with an antiquated plan, instead of pulling down and rebuilding on a new scheme better adapted for the requirements of an altered and progressive state of society, gives rise to ambiguity, confusion, complications, intricacies, and inconveniences. The artificial and complex construction of the code is another cause of obscurity. It is not to be supposed that all those principles, some of which are excellent, contained in our English system of laws, the result of many years of a progressive struggle towards the attainment of justice, and the outcome of a different system of life and its surroundings, will be found in a body of laws produced under such different

conditions. Yet, on the whole, the Chinese Penal Code is admirably adapted to the requirements of its teeming population of law-abiding subjects, taking into consideration the great difference of the fundamental principles on which the superstructure is founded.

The parental authority is clearly seen as one of the great conditioning causes in operation from remote times to the present. From the small circle of the family of a few individuals it spreads in ever widening circles to the clan, composed of the aggregate of many families, and reaches its final limits in the Government which is based upon the same principle, that of parental authority; and to this principle is doubtless due, in union with some others, the conservative and preserving force, which has, amidst, and in spite of, many heterogeneous elements, knit the Chinese people together as one through so many past ages; and which still preserves its unifying power, and may for countless generations to come.

The prisoner, whether he may turn out to be innocent or guilty, is not treated with that tenderness incident to our nineteenth century civilisation; every effort is not made, if possible, to prove his innocence; and points are not strained in his favour, which would be dropped if against him. The Chinese law would appear to be better adapted to ensure the punishment of a greater number of guilty persons than the English law; but it is probable that occasionally an innocent person is caught in its meshes, and, unable to escape, is punished; but English law is not free from this defect, even when such a sacred thing as human life is at stake. There is no doubt that for the Chinese people, notwithstanding misfortune overtaking a few innocent ones, on the whole the well-being of the mass is better conserved than in a system where sentiment is apt to get the upper hand.

The English principles of a man being considered innocent till proved guilty, and of no man criminating himself, are unknown: but on the other hand, a prisoner is required to confess before he can be punished. Unfortunately, however, the utility of this safeguard is somewhat, if not

entirely, nullified by the introduction of torture to induce confession. The application of this must necessarily depend a good deal upon the character of the official within whose power the criminal chances to be. A cursory examination of the penal code might lead one to infer that corporal punishment, and, as a consequence, torture was universal; but, before arriving at such a hasty conclusion, several things which have a tendency to modify such a decision have to be considered:—In the first place, the Chinese should be compared with other Asiatic nations, whose punishments will be found often to be of a most ferocious character. Viewed under such circumstances, the use of torture to extract the truth, does not seem so awful for an Eastern people; it must also be remembered that it is only a few centuries since torture was in use in our enlightened lands in the West; and finally, there are so many exceptions and grounds of mitigation, that universality of corporal punishments, and consequently of torture, will be found to be much affected thereby.

The law in China likewise interferes with many acts which in Europe are without its pale; on this point it has been remarked that:—'In a country in which the laws have not in any considerable degree the active concurrence either of a sense of honour, or of a sense of religion, it may perhaps be absolutely requisite that they should take so wide a range. Experience may have dictated the necessity of their interfering in this direct manner in the enforcement of all those national habits and usages, whose preservation, as far as they are of a moral or prudential tendency, must undoubtedly be of essential importance both to the security of the government and to the happiness of the people.'

We quote again from Staunton's 'Penal Code of China' (Introduction)—'Another object which seems to have been very generally consulted is that of as much as possible combining, in the construction and adaptation of the scale of crimes and punishments throughout the Code, the opposite advantages of severity in denunciation and lenity in execution.'

The laws are divided into the *lut*, or fundamental laws, and *lai*, supplementary laws: the former are permanent; the

latter, which are liable to revision every five years, are the 'modifications, extensions and restrictions of the fundamental laws.' Each article of the fundamental laws has been likewise further explained or paraphrased by the Emperor Yung Ching, 'and the whole of the text is further illustrated by extracts from the works of various commentators. These appear to have been expressly written for the use and instruction of magistrates, and accordingly form a body of legal reference directly sanctioned for that purpose by government.'

The laws are classified as follows:—'General, Civil Fiscal, Ritual, Military and Criminal Laws, and those relating to Public Works' comprised in 436 sections of the original laws, and a more numerous quantity of the supplemental laws, or 'Novellæ, which bear the same relation to the code as the judiciary law and subsequent enactments in France, and the new laws and authoritative interpretations in Prussia, respectively do to the Code Napoléon and Code Frédéric.'

Staunton characterises the Penal Code as remarkable for the conciseness and simplicity of its style of language, at the same time he calls attention to the difficulty, without 'various references and considerable research,' of ascertaining the punishment which a criminal 'is actually liable to suffer.' He proceeds to say 'that the sections of the Chinese Code may thus, perhaps, not unaptly be compared to a collection of consecutive mathematical problems with this additional circumstance of perplexity that a just and entire comprehension of each section individually requires a general knowledge of those that follow, no less than of those which precede it.'

'By far the most remarkable thing in this code is its great reasonableness, clearness, and consistency, the business-like brevity and directness of the various provisions, and the plainness and moderation in which they are expressed. There is nothing here of the monstrous *verbiage* of most other Asiatic productions—none of the superstitious deliration, the miserable incoherence, the tremendous *non-sequiturs* and eternal repetitions of those oracular performances—nothing even of the turgid adulation, accumulated epithets, and

fatiguing self-praise of other Eastern despotisms—but a calm, concise, and distinct series of enactments, savouring throughout of practical judgment and European good sense, and if not always conformable to our improved notions of expediency, in general approaching to them more nearly than the codes of most other nations. When we pass, indeed, from the ravings of the Zendavesta or the Puranas to the tone of sense and business in this Chinese collection, we seem to be passing from darkness to light, from the drivellings of dotage to the exercise of an improved understanding; and redundant and absurdly minute as these laws are in many particulars, [The legal maxim *de minimis non curat lex* is not known in China; much minute attention is paid to trifles] we scarcely know any European code that is at once so copious and so consistent, or that is so nearly free from intricacy, bigotry, and fiction. In everything relating to political freedom or individual independence it is indeed woefully defective; but for the repression of disorder and the gentle coercion of a vast population, it appears to be equally mild and efficacious. The state of society for which it was formed appears incidentally to be a low and wretched one: but how could its framers have devised a wiser means of maintaining it in peace and tranquillity.'

'The people have a high regard for the code,' 'and all they seem to desire is its just and impartial execution, independent of caprice and uninfluenced by corruption * * * * It may be observed, as something in favour of the Chinese system, that there are substantial grounds for believing that neither flagrant nor repeated acts of injustice do, in point of fact, often, in any rank or station, ultimately escape with impunity.'

'Besides these laws and their numerous clauses, every high provincial officer has the right to issue edicts upon such public matters as require regulation, some of them even affecting life and death, either reviving some old law or giving it an application to the case before him, with such modifications as seem to be necessary. He must report these acts to the proper board at Peking. No such order, which

for the time has the force of law, is formally repealed, but gradually falls into oblivion, until circumstances again require its reiteration. This mode of publishing statutes gives rise to a sort of common and unwritten law in villages, to which a council of elders sometimes compels individuals to submit; long usage is also another ground for enforcing them.'

'The Chinese customary law * * * undoubtedly rests, as did the Roman Law before the publication of the Twelve Tables, upon the *mores majorum*, "that is," as Lord Mackenzie says of the latter, upon "customs long observed and sanctioned by the consent of the people." We are inclined to think it improbable that the Chinese have added to, or more than superficially changed any of their fundamental social principles since the compilation of the "Ritual of Chau" by *Chau Kung*, and that of the "Record of Rites" by Confucius, both of which collections * * * most probably reduced to a definite code the social principles of the Chinese, whilst blending them with those of the then ruling dynasty, and to this day continue to exercise a profound influence upon the Chinese mind. We mean by fundamental principles, those such as the Patriarchal Principle * * * and the Fraternal Principle * * *, which, especially the former, apparently the progenitor of the others, pervade the Law and Customs of the Chinese as completely as the *Patria Potestas* ever did the Jurisprudence of Rome. The Chinese Customary Law furnishes a standing "caution" (in the language of Sir Henry Maine) "to those who with Bentham and Austin resolve every law into a *command* of the law-giver, an *obligation* imposed thereby on the citizen, and a *sanction* threatened in the event of disobedience." 'The principle of *hiao*, which, in its broadest sense, we think we may take to include friendship, *sin*, and loyalty, *chung*, as well as filial, *hiao*, fraternal, *yu* and *kung*; or *t'i*, and conjugal piety, or duty, *shun*, is undoubtedly the substratum of the Chinese social and legal fabric.'

'The Chinese Law, both Customary and Statute, furnishes an immense amount of collateral evidence in

support of Maine's theory, that the movement of the progressive societies has hitherto been a movement from Status to Contract, or from families as units to individuals as units. It is particularly fruitful in illustration, perhaps more so even than the Hindoo Customary Laws. * * * * The numerous illustrations are the more valuable, inasmuch as China has not yet emerged from Status, and, as regards the *Patria Potestas*, the Testamentary Power, the position of women and slaves, the fiction of adoption, and the almost entire absence of any written law of contract remains in the position of the Roman Law,—not of the later Empire, not even of the Antonine era; not even, again, of the early Empire, or the Republic at its prime; but of the Roman Law anterior to the publication of the Twelve Tables,—2,200 years ago. In fact, with the Chinese law, as with the Chinese language, we are carried back to a position whence we can survey, so to speak, a living past, and converse with fossil men.'

'The law secretaries * * * whether Provincial or Metropolitan' are 'the true and almost sole depositories in China both of the life of the law and the life of official language. They are the jurisconsults of the officials, as the Roman lawyers were those of the people. True, most Chinese officials are thoroughly cognizant of the main principles, and fairly acquainted with the details of their not very voluminous codified law, but the law secretaries are they who search out and apply the law in each case, and who draw up the records for submission to the Courts of Appeal at Peking,—The Grand Court of Revision and the Board of Punishment, * * * and to the Supreme Tribunal, consisting of the Emperor, either alone, or aided by such commissioners as he shall see fit to appoint,—which commissioners, again, are assisted by their secretaries. A highly paid class, possessing immense indirect power, and usually plying their vocation with the least possible outward show, they furnish not unfrequently some of the ablest statesmen in the Empire. *Tso Tsung-t'ang*, the strategist who * * * recovered Kashgaria to the Empire, may be

cited as an illustrious example; and a * * * memorial presented by him to the Throne, praying for posthumous honours to be conferred on four of his secretaries, evidences the value which is attached to the services of these men, and the important part they take in the concerns of the Empire.'

The punishments now inflicted for an infringement of the law are:—

(1) Flogging with the bamboo.

(2) Banishment within a limited distance for a limited time or permanently.

(3) Death—of which there are two modes—by strangling and decapitation.

Manacles of wood, and iron fetters are used, and the cangue, a species of stock consisting of a heavy framework of wood in which the neck and hands are confined. Two instruments of torture are legally allowed: one for compressing the ankle-bones and one for the fingers, but others are used as well, though perhaps not to the extent that is sometimes supposed.

It is not every crime that is brought up before the courts, but some, such as trifling thefts, are summarily punished by the people of the neighbourhood by the thief being whipped through the streets of the locality where his larceny was committed.

In cases coming before the officials, the prosecutor must file his charge at 'the lowest tribunal of justice within the district' from which, if not summarily dealt with, it may proceed on to higher courts. The magistrate or judge sends for the witnesses himself; for they are not subpœnaed as with us; and there are no lawyers in our sense of the term, though there is a class of men who assist the parties, unknown to the judge, by preparing witnesses and drawing up petitions, &c.

Books recommended.—'Ta Tsing Leu Lee; Being the Fundamental Laws and a selection from the Supplementary Statutes of the Penal Code of China' translated by Sir G. T. Staunton, Bart. F.R.S., Williams's 'Middle Kingdom,' vol. I, p. 384 et seq., Giles's 'Historic China and other Sketches,' p. 125 et seq., and Parker's 'Comparative Chinese Family Law,' to all of which we are indebted in the above article.

LEPROSY.—One of the most loathsome diseases to be met with in China is leprosy; and one that the civilised world has had prominently brought before its notice of recent years. China is not a land where statistics are available; the Chinese mind needs a considerable tonic of western science and ideas before it will be braced up to that definite and precise form of statement which will prepare the way for this useful branch of knowledge. At present the Chinese delights in a vague statement of even facts well known to himself. He calls certain of his relations brothers, which term includes real brothers, cousins of more than one degree, and clansmen. He tells you a thing took place between 2 and 3 o'clock, when he might as well say 2.15 p.m.; he says there were between ten and twenty present, when he might as well say fifteen or sixteen. Statistics from such an individual, it can be readily understood, are well-nigh impossible, else China would present a splendid field for an array of facts on leprosy, for not only is it found in the North to some extent, but it is distributed over the south of China, especially in the Canton province, where cases are very numerous in the silk districts; and the Government has Leper Asylums at different centres of population for the purpose of segregation. These are badly managed, as unfortunately most native charitable institutions are. The village for lepers at Canton is situated about two or three miles north of the City; there is accommodation there for 400 or 500, but it is not sufficient, and they are allowed in boats at several anchorages on the river as well, and outside the east gate of the City.

The lepers in the leper village occupy themselves in making rope of cocoa-nut fibre, and brooms, &c., which, though the inhabitants of the city are in mortal dread of the afflicted inmates, yet find a ready sale, and females, who have lost the outward symptoms of the disease, sell them in the market. Lepers also waylay funerals and demand alms, which is given, for fear that leper ghosts may torment the departed. The sums demanded are on a varying scale and fixed by the lepers according to their idea of the rank and wealth of the deceased. Such exorbitant sums are asked that

they are sometimes refused, and then the lepers leap into the grave and prevent the interment. They accept promises of payment, but if not fulfilled exhume the corpse and retain possession of it until their demands are met. These demands of the lepers always form an item in the funeral expenses.

In the leper boats a single leper often resides who paddles about seeking charity; in such cases the boats are tiny little canoes with a mat-covering over the centre. They sometimes strip the dead bodies that float down the river, and if they find a respectable one, occasionally advertise it for the reward that they hope to obtain. In the silk districts there would appear to be no asylums on land, but the lepers are restricted to the boats, from which they solicit cash by means of a long bamboo pole with a bag at the end. In some of the districts they occupy certain shrines on the river bank, and beg alms with rod and bag.

The Chinese will have nothing to do with lepers; and if a family of a rich man who has taken the disease tries to hide it, the neighbours soon compel his segregation. They are unable to cure it; and ascribe it to different causes: one reason given is the rain-water dropping from a certain kind of tree on anyone; another is, that the droppings from spiders cause it. They suppose it to work itself out in three or four generations. Lepers in China marry amongst themselves, but not with others. When the disease is well developed, the sight is sickening; the parts affected, such as the face, ears, hands, and feet seem enlarged, red, smooth, and glossy. At certain stages of the disease spontaneous amputation of the fingers and toes takes place, for they rot and drop off. An improvement in diet, and tonics, better the condition of the patient, but there is still much to be learned as to the cause and treatment of this dreadful scourge. In two-and-a-half years 125 lepers presented themselves at the Alice Memorial Hospital in Hongkong.

Books recommended.—The Reports of different Medical Missionary Hospitals in South-eastern China have occasionally contained notes on leprosy and accounts of treatments with more or less beneficial results. 'Leprosy in Hongkong,' by J. Cantlie, M.A., M.B., F.R.C.S., also contains notes of cases and treatment at the Alice Memorial Hospital in Hongkong attached to a monograph on the subject. Gray's 'China,' Vol. 2, p. 51.

LIGHTHOUSES.—The light-house system in Chinese waters is under a department of the Imperial Maritime Customs, and is only one of the many advantages which have resulted from a foreign staff being in the employ of the Chinese Government. From New-chwang, in the north, to Canton in the south, and along the Yang-tsz River, there are no less than eighty-three lights. They are mostly on land, though a few are lightships; and they are either fixed, fixed and flashing, revolving, or occulting; the illuminating apparatus is either catoptric or dioptric. Besides these, there are a number of buoys and beacons. These are being constantly added to—six new lights have been added during as many years. The staff required for their maintenance is composed of both foreigners and natives: the former numbering sixty, and the latter one hundred and sixty.

Besides these there are three lighthouses in the British Colony of Hongkong, and one in the Portuguese Colony of Macao.

LITERATURE.—'Untold treasures lie hidden in the rich lodes of Chinese literature.' This may be considered a sufficient answer to those who question if there is anything worth seeking for in what has been termed by another equally learned sinalogue the barren wilderness of Chinese literature.

Numbers of books of great antiquity have left no remembrance behind them but that of their names, or, at the best, but little else. Some fragments are reputed to have survived from before the time of Confucius (B.C. 550). The sage said of himself that he was a transmitter, not an originator, and, as such, he utilised material, that was in existence to a great extent previously, in the production of the works which are attributed to his hand. From the time of Confucius onward, for some centuries, the numerous writings produced by the different philosophers give evidence of mental vigour, as well as mental activity. The power of the literary class, backed up by their arsenals of learning, and their muniments of classical lore, were forces that threatened

to thwart, by their conservative and other tendencies, the iron will of the monarch, who rendered himself infamous in Chinese history by his despotic and cruel attempt to sweep the obstructive literati and their books out of his path of progress. Works on medicines, divination, and husbandry, were the only ones that were exempt from the storm of destruction that swept over the land with the exception of those, not a few in number, that surreptitiously weathered the tempest buried in mountain holes and hidden behind walls, or stored up in the memory of some who prized them better than life itself. After the night of desolation rose the brighter dawn of the Han dynasty, when every effort was made to recover the lost treasures, and with such success, that considerably over ten thousand volumes or sections of books, the work of some hundreds of authors, were gathered together. But unfortunately this library, collected with such care, was destroyed by fire at the close of the dynasty, and other destructions of valuable imperial collections have taken place more than once since. It has, however, been the pride of succeeding dynasties to follow the example of the Han, and every encouragement has been given to literature.

The T'ang dynasty especially deserves notice for its patronage of letters. The classification now extant was then adopted, viz.:—the four divisions of Classics, History, Philosophy, and Belles Lettres; but these are so numerously subdivided, that a mere list of them would occupy a page and a half. It will thus be seen that except in a work especially devoted to that purpose, it would be impossible to give even a *résumé* of the vast field thus covered. We must content ourselves with the indication of a few of the more salient points.

The Classical writings occupy the foremost position not only as regards antiquity, but they are also regarded as the foundation of all learning by the Chinese; and they have been the cause of the production of not a small proportion of Chinese books.

The 'Four Books' and the 'Five Classics' are the chief amongst the classical works of the Chinese. The 'Four

Books' consist of 'The Confucian Analects,' 'The Great Learning,' 'The Doctrine of the Mean,' and 'The Works of Mencius.' The 'Five Classics' consist of 'The Book of Changes,' 'The Book of History,' 'The Book of Odes,' 'The Book of Rites,' and 'The Spring and Autumn Annals.' The last is the only one of which Confucius is actually the author, though he compiled 'The Book of History' and 'The Odes.' 'The Book of Changes' is regarded with almost universal reverence, both on account of its antiquity, and also for the unfathomable wisdom which is supposed to be concealed under its mysterious symbols.

'The Four Books,' which rank next after 'The Five Classics,' are, for the most part, the words, conversations, and opinions of Confucius and Mencius, as recorded by their disciples. Around these, and a few other works, has gathered an immense collection of commentaries and works elucidative of the Classics; among these the Chinese class dictionaries, over the production of which much labour has been spent by eminent Chinese scholars in order to conserve the purity of the language.

Historical works, or dynastic histories, are sub-divided into a number of divisions. These have been compiled dynasty after dynasty on a general plan, dealing first with the Imperial Records, then the Arts and Sciences, followed by a Biographical Section. The latest compilation of them is called 'The Twenty-four Histories,' comprised in 3,264 books by over twenty different authors, commencing with Sz-má Tsin, the Herodotus of China.

Historical Annals.—This class of histories contains a concise narrative of events on the plan of 'The Spring and Autumn Annals.' Among the most celebrated of these is the Tsz Chí Tung Kin, of the famous historian Sz-má Kwang, in 294 books, which occupied the author nineteen years in writing.

Another division of historical works is that of 'The Complete Records' in which a general view of a particular subject is taken, 'The Historical Classic' being taken as the example.

Besides these, there are several other divisions of Historical Works, such as 'Separate Histories,' 'Miscellaneous Histories,' 'Official Documents,' and 'Biographies,' which last are very numerous and some ancient, one being more than two thousand years old. Added to these, are 'Historical Excerpta,' 'Contemporary Records,' which deal with other co-existant states, and 'Chronography,' this last heading comprising a small category. 'The Complete Antiquarian Researches of Má Twan-lín,' A.D. 1275, is 'a most extensive and profound work.'

Another division is that of Geographical and Topographical Works. Among these is the famous 'Hill and River Classic,' containing wonderful accounts of countries inhabited by pigmies and giants; of men with a hole through the middle of their bodies, who when going out for an airing have a pole thrust through it and are thus hoisted on the shoulders of two men and carried along; of one-sided people, who have only one arm and one leg, and who, when going out for a walk have to go in couples: with numerous wonderful and strange objects in the animal creation as well; fish and snakes with many heads, and fish with many bodies to one head. It is very amusing to look through an illustrated edition of this book, and though it contains many strange vagaries, it was probably originally a *bona fide* attempt at an account of what was actually considered to exist; it is a work of great antiquity. Every small division of the empire has its topographical work dealing with its own history, antiquities, towns, curiosities, and anything of interest connected with it; one on Kwang-tung, being a historical and statistical account of that province is in 182 volumes. The late Dr. Wylie well said of this department of Chinese literature: 'The series of topographical writings in China are probably unrivalled in any nation, for extent, and systematic comprehensiveness.' Works on the water courses also find a place in this section.

There are categories under which come bibliographical and other works. 'One of the finest specimens of Bibliography possessed by this or perhaps any other nations * * * is

a descriptive catalogue (in 400 books) of the Imperial Library of the present dynasty.' The Index Expurgatorius is also contained in this division, and several tens of thousands of volumes are prohibited in whole or in part. The Historical division ends with the section of 'Historical Critiques.'

The third great division, that of philosophers, includes, not only that class, but writers on Religion, the Arts and the Sciences, &c. Original thinkers are found amongst the Chinese authors who have not subscribed to the Confucian teaching, and some of our modern Western ideas have already seen the light of day in the Far East long before they were ever dreamt of by our Western moral philosophers.

The immense mass of matter to be found under this grand heading may be judged from its sub-divisions, viz.:—

1. Literati.
2. Writers on Military Affairs.
3. Writers on Legislation.
4. Writers on Agriculture.
5. Medical Writers.
6. Astronomy and Mathematics.
7. Divination.
8. Arts.
9. Repertories.
10. Miscellaneous Writers.
11. Cyclopædias.
12. Essayists.
13. Taouism.
14. Buddhism.

Under this heading come 'The Sacred Edicts': moral maxims written by the second Emperor of the present dynasty for the instruction of the people. Taking these maxims for texts, a series of homiletic sermons were composed on them by his successor, and they are read aloud to the public on the 1st and 15th of every month throughout the empire.

Medical works claim attention from the numerous writers on this branch. The oldest work was written several centuries before the Christian era. It has been supposed from their minute account of the human body that the Chinese, at one time, practised dissection. If so, however, the remembrance of it has long been forgotten, and their medical works are characterised by groundless theories, which, considering the low state of science until recent years even in the West, is not much to be wondered at.

Astronomy and Mathematics.—The Chinese in ancient times represented the starry firmament by three different methods. First, as a concave sphere; secondly,

a globe is taken to represent the universe, and stars are placed on the outer surface; the third method is not known at present, but it is supposed to bear a close analogy to that of the West. The Jesuit missionaries assisted the Chinese materially in righting their calendar, and in other matters connected with astronomy, contributing their quota also to the books on astronomy and other mathematical matters. One of the native books on Mathematics has quite an interesting history. It is supposed to have been in use in the Chau dynasty, was destroyed in the general burning of books by Tsin Chi Hwang-ti, after which imperfect fragments of it were gathered together during the Han dynasty, when additions were made to them; a commentary was written on it, and an exposition; it was well known in the T'ang dynasty, preserved as a rarity in the Sung, and entirely lost in the Ming: but fortunately it was possible to gather up the fragments that were found in one of those gigantic cyclopædias, which the Chinese have been so fond of forming, containing copious quotations from thousands of books and taking years of toil to compile. The copy now in existence has thus been gathered piecemeal together in this way, and has been found to agree with quotations and with the description given of the book. 'It is divided into nine sections, viz.:—Plain Mensuration, Proportion, Fellowship, Evolution, Mensuration of Solids, Alligation, Surplus and Deficit, Equations, and Trigonometry.' It contains 246 problems. The illustrations have unfortunately been lost.

Under the heading of Divination are not a few works; books on dreams coming under the same section, the counterparts of 'The Napoleon Dream-Book' and 'The Egyptian Dream-Book' in English.

As to books on Arts, Wylie remarks: 'However the Chinese may differ from Western nations in matters of mere convention, the fact that they have methodical treatises, of more than a thousand years standing, on Painting, Writing, Music, Engraving, Archery, Drawing, and kindred subjects, ought surely to secure a candid examination of the state of

such matters among them, before subjecting them to an indiscriminate condemnation.'

Under Repertories of Science are Cyclopædias. The most remarkable under this heading is that prepared by direction of the second Emperor of the Ming dynasty; two thousand two hundred scholars were employed in the work, which was to include the 'substance of all the classical, historical, philosophical and literary works hitherto published, embracing astronomy, geography, the occult sciences, medicine, Buddhism, Taouism, and the arts.' It was published in 22,877 books, and the table of contents filled 60 books.

Wholesale selections were made of some books: in this way '385 ancient and rare works have been preserved, which would otherwise have been irrecoverably lost.'

Essayists.—Works of fiction are despised, as a rule, by the Chinese literati, but they form a most interesting and valuable portion of the vast body of literature which has, for more than twenty centuries past, been in ever increasing volume seeing the light of day. The most popular is the historical romance. 'The San Kwok Chi,' dealing with the period from A.D. 168 to 265. The plot 'is wrought out with a most elaborate complication of details,' it abounds with the marvellous and supernatural, and is laid amidst the stirring scenes after the fall of the Han dynasty. 'The Dream of the Red Chamber' is another popular novel dealing with domestic life. Another holding the highest estimation, in the opinion of all classes, from the purity of its style is 'The Pastimes of the Study,' full of tales of wonder and mystery. This has been translated into English by Mr. Giles under the title 'Strange Tales from a Chinese Studio,' in two volumes. Chinese novels contain much that would be considered tedious by an English reader. Minute details are entered into about the characters and the localities; trifling particulars and lengthy conversations are given; long digressions, prolix descriptions, and sermonising are all indulged in; but the 'authors render their characters interesting and natural.' The characters are well sustained at times; there is of course a plot, and much of what goes to make up the

main portion of a tale in Western lands is also introduced, showing that human nature is alike the wide world over, the surroundings of course having an Eastern cast in the one case; the troubles of the hero and heroine, complicated by the evil machinations of the villain, and all the accessories of plot and counterplot, and at last the grand finale arrives in a happy marriage. There is, however, a large class of this literature which cannot be commended.

BUDDHIST LITERATURE.—Buddhist books include many translations of Buddhistic works from the Sanscrit, as well as original compositions.

TAOUIST LITERATURE.—The Tao Teh King is the only work known to be produced by Lo-tsz. The aspect of Taouism has changed since its early days; its votaries, who believed in alchemy, and the subduing of animal propensities, have been succeeded by a set of even worse charlatans (see article on Taouism). Books dealing with the gods and genii are found under this heading. One of the most popular of all Taouist works is 'The Book of Recompenses and Rewards' (of a future state), which has gone through innumerable editions, and is sometimes issued embellished with anecdotes and illustrated with woodcuts. It is thought a great act of merit to distribute it.

BELLES LETTRES, in which are included Polite Literature, Poetry, and Analytical Works. There are numbers of divisions, amongst which is the class of 'Individual Collections;' 'one of the most prolific branches of Chinese literature,' but short-lived, amongst which may be noted the collections of the two celebrated poets of the T'ang and Sung dynasties, Li Tai-peh and Su Tung-po, comprised in 30 and 115 books, and that of the celebrated historian and statesman Sz-má-Kwang in 80 books. Most of the emperors of the present dynasty have contributed their share to this branch of Chinese literature.

Under the heading of 'General Collections' are classed selections of choice specimens of acknowledged merit from the pens of various authors. One of 'the greatest enterprises in the history of book-making' may be noted in this connection, made in the time of the Sung dynasty, and contained in

1,000 volumes, being an 'extensive collection of all specimens of polite literature subsequent to the Leang dynasty. * * * *. Nine-tenths of the whole were made up of the writing of the T'ang scholars.'

RHYMES AND SONGS (see article on Poetry).

DRAMA.—The Drama is not included in native book catalogues, though considerable works are found of that nature. It was developed at a comparatively late date—the latter end of the T'ang dynasty saw its origin. It continued to improve until the time of the Yuan dynasty, when the best collection of plays was published as 'The Hundred Plays of the Yuan Dynasty' (see article on Theatre).

Professor Douglas thus writes of their literature as a whole:—'In the countless volumes which have appeared and are appearing from the many publishing centres, we see mirrored the temperament of the people, their excellences, their deficiencies, and their peculiarities. Abundant evidence is to be found of their activity in research and diligence in compilation, nor are signs wanting which point to the absence of the faculty of imagination, and to an inability to rise beyond a certain degree of excellence or knowledge, while at the same time we have seen displayed the characteristics both of matter and manner, which most highly commend themselves to the national taste.

As a consequence of the very unplastic nature of the language, there is wanting in the literature that grace of diction and varying force of expression which are found in languages capable of inflexion and of syntactical motion. The stiff angularity of the written language, composed as it is of isolated, unassimilating characters, robs eloquence of its charm, poetry of its musical rhythm, and works of fancy of half their power; but in no way interferes with the relation of facts, nor the statement of a philosophical argument.

And hence to all but the Chinese mind, which knows no other model of excellence, the poetical and fanciful works of Chinese authors offer fewer attractions than their writings on history, science, and philosophy. Unlike the literatures

of other countries, one criticism applies to the whole career of Chinese letters. It is difficult to imagine a nation of busy writers pursuing a course of literature for more than 3,000 years, and yet failing to display greater progress in thought and style than Chinese authors have done. That their works vary in quality no one who has read two Chinese books can doubt; but the variations are within limits, and * * * the width of thought and power of expression have in no wise increased, at least, since the revival of letters under the Han dynasty, B.C. 206–A.D. 25.'

It is unfortunate that many of the finest passages of Chinese literature lose, when translated, their epigrammatic force, the play of words lose their sparkle, the glittering poetry is transformed into prosy periods, and what is full of life and spirit falls flat and tame on the foreign ear. The freshness of the flowers of speech is gone when the ideas of the original are plucked and transferred into the Englishman's receptacle of thought. In other words, just as the Chinese himself looks best in his native costume, the thoughts of his mind appear in their best when clothed in his native language—the foreign dress often fits them badly: and, in short, many of the productions of a Chinese pen have to be read in the original, if the reader would appreciate to the full the brilliancy of some of these jewels of the first water; for not a few stray passages, ripe with the love of the beautiful, are to be found scattered through the pages of Chinese literature instinct with true poetic genius—glowing with the deep feeling caught from a communion with the hills and mountains, rivers, streams and babbling brooks, woods and forests, sunshine and storm, in solitudes away from the busy haunts of men. These ecstatic raptures of the true child of nature strike a responsive chord in the breast of the Western barbarian. So charming are they in their simplicity, so in unison with every touch of nature, that one feels that the ardent lovers of the beauties of God's beautiful world speak but one language, equally understood by all who have revelled in such simple delights, and that there is no place round

this wide wide world 'where their voice is not heard,' whether it be in the confines of the Middle Kingdom, or in what was the *Ultima Thule* of barbarism when many of these fine passages were penned.

It is, however, in comparison with that of other Eastern countries, or in comparison with our own some centuries since, and, remembering at the same time their isolation and the want, to a comparatively great extent, of the vivifying influences of the competition of other countries pursuing the same researches and branches of knowledge, that the most just view can be taken of what Chinese literature is as a whole. With the patient toil, love of research, and passionate ardour for literary pursuits, it is an interesting speculation to give rein to one's fancies—to wonder, in short, what would have been the result had the Chinese possessed all the advantages we have been blessed with in the West, instead of presenting the unique spectacle of a nation self-contained and self-sufficient in all its requirements. The few chances they have had of assistance from the West, when once appreciated (for the Chinese, unlike the Japanese, are slow in accepting what is offered to them until fully proved and approved of) have been accepted and made good use of, as in the case of a knowledge of Sanscrit introduced by the Buddhist priests, and more lately in the introduction of Western knowledge and science, which no doubt is destined eventually to exercise a wonderful effect. One of the greatest boons that can be conferred on this ancient and conservative empire, will be the knowledge that true wisdom consists in the publication of books in the language of the people, and not in the book style—a style as remote from that of the former almost as Latin is from that of English. Then knowledge and learning would be the property of everyone instead of being confined to the lettered masses.

Books recommended.—H. A. Giles's 'Gems of Chinese Literature,' contains a selection of Chinese literature made from all times and all classes. 'Notes on Chinese Literature,' by the late Rev. A. Wylie, LL.D. is a list of hundreds of Chinese books, classified according to their subject matter with notes of great interest on them, and a preface giving an account of Chinese literature. We cannot give a list here of the native works which have been translated into English and the other European languages: they are legion.

MANCHOOS.—The family that now occupies the throne in China is not a native one, but one of Manchoo Tartars. Their original habitat was in the neighbourhood of the Long White Mountain, being a small branch of the Tungusic nomads. Transplanted from thence by the ambition of a capable leader, they have flourished in the wider area of China, which has given greater scope to their abilities than the narrow confines of Manchuria.

The history of the whole of the region is a long one, and is blended with that of China through many generations and dynasties.

Repeated waves of incursions have swept into the North of China, or beaten against its borders to be driven back, and, losing their power for a period, have finally gathered strength and united their forces for another effort which, perhaps proving more successful than the last, has resulted in a partial or complete sway over the Middle Kingdom, which, with its riches, has ever proved a tempting prey for its nomadic neighbours.

The Manchoos have been known by various names: in their quiescent periods by that of Sishūn, Sooshūn or Nüjin, as well as by their numerous dynastic titles assumed when, under the vigorous guidance of a skilful chieftain, their power was consolidated and a simple tribal rule was developed into that of an incipient state, having within its comparatively small bounds the potentialities of mighty empires and kingdoms: for history has only repeated itself in their case, as in that of many others; for the incursions of the Huns are only the historic movements in Europe of the same species of tribes who originated from the same neighbourhood, and who, on account of their selection of modern Europe as their stage in the one case, brought themselves more prominently before the eyes of the Western historian than the Manchu Tartars did when they overthrew the native Chinese dynasty in the other case. That overrun of Europe is more akin to the partial conquest of China—that part of it lying to the North of the Yellow River—by the Nüjin or Sooshūn, the ancestors of the present Manchus,

where they ruled as the Kin dynasty for more than a century, A.D. 1118 to 1235 contemporaneously with a native dynasty in the South of China, until both were deposed by another foreign dynasty, that of the Mongols under Genghis Khan.

In common with the other nomadic neighbours of China on her Northern frontier, the ancestors of the Manchu Tartars play a conspicuous part in the history of ancient China. Wars, intrigues, subterfuges, plots and counterplots, treachery, cruelty, and lies, fill up the pages of this history as much as they do those of the West, and except to those specially interested in such incidents, prove but dry reading to the majority. The Manchu power enlarged its realms, swallowing up neighbouring states, until it extended between the Gulf of Liao-tung and the Amoor; and Manchuria was more populous than at any subsequent period, though the immigration into it now bids fair to raise it to an equally populous condition. Nor at this time could it have been in a low state of civilisation, as we are told that 'learning flourished and literature abounded.' This strong and extensive kingdom was battered to pieces by the Khitans; and broke up into a number of small independent clans under separate chieftains, which, it would appear, relapsed again into a nomadic, rude, and primitive style of life. Consolidating again under the name of Nüjin, they commenced activity once more and became a force and factor in the ceaseless wars with, and against, the divided states of China, as well as the neighbouring kingdoms, and, in passing, we may notice that such seems to be the history of all the Mongolic tribes, viz.: first, a nomadic primitive state, followed by increase of numbers and power, and a settled and highly civilised condition, to be followed, on final defeat and overthrow, by an abandonment of literature, cities, and agriculture, and a return to the primitive nomadic condition.

But to return to the Nüjin, who were rapidly developing into the second condition when their chief took the word Gold, *Kin*, for the title of his dynasty in contradistinction to

that of the *Liao*, or Iron dynasty, the Khitans or Mongols, then ruling in Northern China, and whom he had defeated in battle, 'for iron, if strong, rusted; while gold always remained bright.'

By the combination of the Sung and the Kin, the Liao dynasty was driven from the throne out of Northern China, and the Kin substituted for it. The Yellow River had been the boundary between the Liao and Sung, whereas the Yang-tsz was the boundary between the Kin and the Southern Sung, which succeeded the broken-down Sung. The Amoor was the northern boundary of the Kin. They 'established themselves at Peking in A.D. 1118, whence they were driven in A.D. 1235 by Genghis Khan, and fled back to the ancestral haunts, on the Songari and Liau Rivers.' Their modern descendants again, after some centuries, established themselves at Peking, and have reigned longer than their ancestors, from A.D. 1644 to the present day, and over a larger extent of country, for the whole of the China of the present day is subject to them. We refer our readers to our article on History where, under the Ts'ing dynasty, the name they have elected to rule under, some short account will be found of their doings.

Amongst the modern Manchus Buddhism is in vogue, and spiritualism is believed in in the shape of the fox, the stoat or the tiger. They seem more religiously disposed than the Chinese, and Christian missions have also met with success amongst them. They are not so opposed to Western innovations as the Chinese.

Their peaceful life and dependence upon charity has eaten much of the hardihood and bravery out of the men as a nation; but the rulers are still able men. They do not bind the feet of the women.

Books recommended.—A series of articles appeared in 'The Phœnix,' for 1871, entitled 'The Origin of the Manchus,' by H. H. Howarth. 'History of Corea,' by Rev. J. Ross contains a good deal about the early history of the Manchus; and 'The Manchus or the Reigning Dynasty of China,' by the same author, gives a full account of their modern history. The same author has written a short essay on them entitled 'The Manchus,' published in the Records of the Missionary Conference held at Shanghai 1890. 'The Manchus in China' in 'China Review,' Vol. 15, p. 263, by E. H. Parker.

MANCHU LANGUAGE.—The Manchu language belongs to the Turanian stock of languages, and is entirely unlike Chinese. It is polysyllabic. It has been inferred that all the languages of Mongolia, Manchuria and Corea, were originally one language, at all events they were polysyllabic 2,000 years ago. This language then boasts a considerable antiquity, but knots in strings and notches in sticks and such like devices of unlettered people were their only means of record. They, when they felt pressing need of a more intelligible mode of perpetuating their speech by visible signs, turned to the Chinese and studied Chinese letters and literature in the time of the T'ang dynasty; but a desire to have a writing of their own arose amongst them, the Khitans being the first to adopt some of the Chinese characters to stand for the syllables of their own language. This was in A.D. 920. Two kinds of characters were employed, but though it is not a thousand years ago, not a trace of them as far as is known, has been left behind. It would appear, however, that the Khitans only perfected former attempts made by others. The ancestors of the present Manchus used both this Khitan and Chinese writing, but, after conquering half of the Khitan empire, the Emperor ordered a new style of writing to be devised, and pretty much in the same way as before, parts of Chinese characters were used to express the sounds. In A.D. 1119 and 1135, two different styles were invented, and, as with the Khitans' former essay, were extensively used. This second written language was again forgotten and disused; and the modern Manchus only learned from Chinese history that their ancestors possessed a written language of their own. Unfortunately it also appears to be irretrievably lost. These two first written languages were written horizontally. The Mongols, successors of these ancient Manchus, (Churchens or Nüchên) used Uigur writing for governmental matters, which is very like the ancient Syriac, or Sabæan, but whether it was introduced to this part of the world by the Nestorian missionaries (see article on Missions) or earlier, is not known; and the Churchens or Manchus who were subject to the Mongols used this Uigur writing. They also used the Mongol

language until the foundations of the Manchu empire were laid, when they discarded it, still using the Mongol alphabet to write the Manchu language; but when many Chinese works had been translated into Manchu, it was found that it, the Mongol alphabet, was not a suitable medium to employ in writing Manchu. Improvements were then introduced by which the 'Manchu writing acquired an alphabet distinct from Mongol; and, although for two hundred years no further radical changes have been introduced, it has during that time, in the course of long and extensive use, developed a roundness, elegance, and grace which still further distinguish it from its rude parent.' The alphabet is syllabic.

Every effort was made by the Manchu Government to foster the acquisition of their own language by Manchus: books were translated from the Chinese, for they had no literature of their own, and every means taken to make the Manchus a literary race, but all to no purpose, for the conquered race, the Chinese, have vanquished their conquerors. Though numbering five millions in 1848, they live scattered in garrisons amongst the Chinese, and having to learn Chinese, and possessing no indigenous native literature, they have turned to Chinese books. Not only with the common people, but with the Manchu Government itself, Chinese was of more importance, for what are five millions of people compared with three or four hundred millions; so the consequence has been that Manchu is being rapidly forgotten, and is becoming an extinct language in China, though probably spoken in the wilds of Manchuria. Modern Manchu is like Chinese, written in vertical columns.

Books recommended.—'History of the Manchu language, from the Preface to Professor I. Zacharoff's Manchu-Russian Dictionary, 1875, translated from the Russian by M. F. A. Fraser,' being two articles in the March and April, 1891, numbers of 'The Chinese Recorder.' 'Translation of the T'sing wen K'eung: a Chinese Grammar of the Manchu Tartar language, with introductory notes on Manchu literature,' by the late A. Wylie, Esq. L.L.D.

MARRIAGE.—Marriage is the one end and aim set forth for a girl: this is the goal to which she is taught to look forward, or to which her parents look forward for her, for it matters little about the girl herself. She is almost a

nonentity in the matter: her wishes are not consulted; she has often never seen her future husband; she is even sometimes hypothetically betrothed to a contingent husband, that is to say, two married couples sometimes agree that if one should have a son and the other a daughter they shall be married when they grow up. From the last, it will be seen that the man is not much better off. It is not the parties themselves that are considered so much—for the individual is nothing in China—it is the respective families that are taken into account. A man in China does not marry so much for his own benefit as for that of the family: to continue the family name; to provide descendants to keep up the ancestral worship; and to give a daughter-in-law to his mother—to wait on her, and be, in general, a daughter to her. So far are these ideas carried that if her future husband die before marriage, his intended wife, if a model girl, will leave her own family and go and live with that of her deceased betrothed, and perform all the services which her position then requires of her.

Nearly all the fun of life, and very little she has at the best, is gone as soon as a girl is engaged. She retires into a stricter seclusion than ever, and has to be very circumspect in her intercourse even with her own brothers. It would not be human nature if she did not manage sometimes to get a glance at her future husband, that is to say, it is not impossible for her to see him, but as to love-making, the prudery of Confucianism, and social customs and usages utterly forbid such a thing: it is highly immoral.

The marriage customs vary in different parts of the country, but the essential ceremonials preliminary to, and connected with, marriage are six; and even the details of these vary greatly. Go-betweens are employed to bring the families contracting marriage together; and the first ceremonials consist in the go-between being commissioned by the young man's family to obtain from the girl's family her name and the moment of her birth; this is done that the horoscope of the two may be examined by a fortune-teller in order to ascertain whether the proposed alliance will be a happy

one. These particulars are written on paper, and should the fortune-teller give a favourable reply to the inquiries, the second ceremonial takes place, that of sending the go-between back with an offer of marriage. The assent in writing is asked for, and forms the third ceremonial. Fourthly, presents are sent to the girl's parents. Fifthly, the go-between requests them to choose a lucky day for the wedding. Lastly, 'the preliminaries are concluded by the bridegroom going in a procession to bring the bride home.'

All having been satisfactorily arranged, and the money agreed upon in the contract having been paid to the girl's father, the final ceremonial which hands her over to her husband is performed. She is dressed in her best, and, when the procession comes for her, is placed in the grand red marriage sedan-chair, in which she never rides again. This chair is a heavy cumbrous article of wood, highly ornamented with carving and kingfishers' feathers; the bride is locked in, completely secluded from profane gaze, and on a hot summer's day the position cannot be an enviable one, though a Chinese girl probably stands it better than an English girl (so accustomed to fresh air and freedom of motion) would, but even for Chinese girls the ordeal is sometimes greater than they can bear, and when the bridegroom opens the door, it is sometimes found that the poor little bride has escaped from all the future troubles of married life. At times the wedding chair has to cross a river on its route, and woe betide the girl if the heavy chair causes the cranky boat to capsize. Should the bride elect die before her marriage, the future husband marries his dead bride, but as the Chinese customs with regard to men are different from those with regard to women, he is free to marry again. The young lady does not name the day, as with us, but the father of the bridegroom does that.

Her trousseau is sent to her future home before her marriage, and is made the occasion for a procession, the bearers of the various objects being clad in red jackets, and parading through the streets. For some days preceding the wedding, the girl, with her sisters and friends, 'bewails and

laments her intended removal from the home of her fathers.' The bridal chair, which we have already mentioned, is carried last in the wedding procession; many carved wooden pavilions (carved open wooden stands with, or without, covers over them, as the case may be) with sweetmeats, and the inevitable music, lanterns, and other objects which go to make up a Chinese procession are not absent. It wends its way to the bride's home, where the friend of the bridegroom presents a letter to her, written on red paper tinged with gold, urging the bride to come. This letter is carefully kept by the bride, and is somewhat the equivalent of 'marriage lines' in England. After certain ceremonials are gone through, the bride makes her appearance, but her features are concealed effectually, not by a white veil (white is for mourning), but by a piece of red silk. After saluting the friend of the bridegroom, she enters the chair and is borne with the clashing of gongs and the playing of the Chinese Wedding March to the bridegroom's house. Preceding her are the only equivalents of bridesmaids, female attendants; and her younger brother follows in an ordinary chair. Arrived at her future home, the chair is set down. The bridegroom is at the door with his fan, with which he knocks at the door of the chair, which the bridesmaids open, and the red-veiled bride, still with face unseen, steps out. She is placed on the back of a female servant, and carried over a slow charcoal fire. * * * * Above her head, as she is conveyed over the charcoal fire, another female servant raises a tray containing several pairs of chop-sticks, some rice, and betel-nuts. By this time the bridegroom has taken his place on a high stool, on which he stands to receive his bride, who prostrates herself at the foot, and does obeisance to her lord. This high stool is intended to indicate the great superiority of the husband over the wife. * * * * Descending from his elevated position, the bridegroom removes the veil of red silk. Now for the first time he catches a glimpse of his wife's face. It is still, however, more or less hidden by the strings of pearls which hang from her bridal coronet. The bridal pair are conducted to the ancestral hall, where they prostrate themselves before the altar on which the

ancestral tablets are arranged. Heaven and Earth, and the gods of the principal doors of the house, and the parents of the bride are the next objects of their worship. A further act of homage, which consists in pouring out drink-offerings to the ancestors of the family, having been duly performed by the bridegroom only, the happy couple are escorted to the bridal chamber, where. they find the orange-tree with its strings of cash, emblems of fruitfulness and wealth, and the burning tapers, which formed a part of the procession, placed on the nuptial couch. From the top of the bed are suspended three long strips of red paper,' containing good wishes: one being, 'May you have a hundred sons and a thousand grandsons.' 'The bridegroom having now saluted the bride, they sit down and partake of tea and cake.' The bride tries hard at this time to get a piece of her husband's dress under her when she sits down, for, if she does, it will ensure her having the upper hand of him, while he tries to prevent her and to do the same himself. The strings of pearls which hang from her coronet are now 'drawn aside by the maids in attendance, in order that the bridegroom may have an opportunity of seeing the features of his bride, who, that he may receive a correct impression of them, has carefully omitted the use of rouge in her toilet operations. * * * * While the bridal pair are thus engaged, many of the relatives and friends assembled to celebrate the wedding, enter the chamber, and freely remark on the personal appearance of the bride.' This must be a trying ordeal to a modest retiring girl, as the observations are loud enough for all to hear. Her new relatives and friends wish her many children; and the bridegroom soon leaves her to mix with his guests. 'At seven o'clock in the evening a banquet in honour of her parents-in-law is prepared by the bride. When all things are ready, the parents enter the banqueting-hall, where the bride, after bringing the principal dish, or *caput cœnum*, from the kitchen and placing it on the table with her own hands, assumes the position of a waiting maid. Filling the cup of her father-in-law with wine, she presents it to him with both hands, and whilst he is drinking the contents, she kneels at his feet and twice

knocks her head upon the ground. To her mother-in-law, whose cup she now fills, she is equally reverential. The banquet over, and the parents-in-law having washed their hands, the bride is called upon to partake of a repast. On a table which her father-in-law orders the servant to place at the top of the steps by which the dining-hall is approached, various viands are set, and she is invited to occupy a chair on the east side of the table. Her mother-in-law fills a cup of wine and presents it to her. Before receiving it, however, she rises from her chair, and kneeling at the feet of her mother-in-law, does obeisance by twice knocking her head upon the ground. * * * * * * In some of the districts round Canton it is not unusual for the bride to be kept up during the greater part of the night' answering riddles put to her generally by the bridegroom's relatives and friends. The gentlemen sometimes get drunk, and disturbances arise.

This is a brief account of some of the ceremonials attendant on weddings in Canton. The boat people have different customs, and each district of country differs more or less in these matters. It only remains to be said that on the third day the ancestors are worshipped again, and a visit is paid by the young lady to her own father and mother, the bridegroom also paying a visit on the same day. On the evening of the fourth day there is a dinner party of the newly married couple's respective friends, women and men eating separately, the bride and bridegroom waiting on their guests.

A girl is but once legally married in China; she rides in the bridal chair but once, and only if she is a legal, principal, wife. Not so the man, he can be married over and over again. Only one woman in a man's household holds the position of a proper wife; all the others—and he may take as many as he likes—are not principal wives or legal ones, but secondary wives, or concubines, though their children are on an equality with those of the first wife.

As to whether Chinese marriage life is happy or not, there is this to be said, that neither Chinese men nor women

know any other kind of married life than that of their own. One fruitful source of trouble is the polygamy allowed by custom; for quarrels and fights, jealousies and envy, bickerings and disputes, are more or less the inheritance of the many-wived household; and law-suits for property left by the much married Chinaman are rendered more complicated by the different interests of the four, five, or six women who all own the deceased as their late husband.

Books recommended.—Archdeacon Gray's 'China,' Vol. I. Chap. 7, contains most minute particulars about the ceremonials connected with marriages in Canton, from which we have largely quoted. Doolittle's 'Social Life of the Chinese,' details the customs prevalent in Foochow. The marriage customs of the Hakkas are noted in one of a series of articles on those people in the 'Hongkong Daily Press' for 1861.

MENDICANTS.—If numbers form any criterion, China should be the happy hunting ground of beggars. Mendicancy is reduced to a fine art—a science. Backed up by the charitable tenets of Buddhism, the Chinese beggar, armed with an amount of assurance and audacity, proceeds to lay siege to a Chinese city, not in a haphazard way, but with a systemized organisation, which gives him a hold on the shopkeeper, and a vantage ground to attack him with effect and perseverance. In some, if not many, cities the beggars are united together under a head, 'The King of the Beggars,' who has complete authority over his subjects. The payment of a fixed sum to the King by any shop will secure immunity from all visits of his subjects; otherwise the collection of their tax of one or two cash will be undertaken with that pertinacity and disregard of time and convenience so characteristic of the Chinese beggar.

Beggars in China may be divided into several classes, viz.:—Those who go in strings of three or four; solitary beggars, divided into stationary and peripatetic ones; those who inflict wounds upon themselves; those who are suffering from sores; and, last but not least, blind beggars. The demarcations between these different classes are not always strongly accentuated, as the one class may merge into the other.

A business like this requires preparation; it is commenced by some in early life, the youngsters generally

being found leading the strings of three or four blind beggars, otherwise it is a case of the blind leading the blind, and, all things considered, they appear to get on very well. It is not an unknown thing by any means for mothers to deprive their children of eyesight in order that they may earn their living as blind singing girls; and some of the beggars may owe their blindness to the same cause. No doubt many others have lost their eyesight from disease; for different affections of the eyes are very common in China, where there is no proper knowledge of preventives, nor of curatives; the hot sun, bad air, poor living, and the reprehensible practice of the barbers of scraping and cleaning the socket of the eye must induce blindness in others. Next to blindness, open and festering sores and wounds, and deformities of limbs, of any and every kind, either form a good capital to start on, or, shutting out all other means of gaining a livelihood, reduce the sufferer to beggary of position and beggary as a calling. Failing genuine wounds, and armed with a knife, a sturdy impudent vagabond, with strength of limb and body and good eyesight, may cut himself in a shop, with noisy and wild yells, and gather a wide-mouthed crowd, which, flocking in and obstructing trade, draws a cash or two from the accountant, the Chinese horror of blood being also a sufficient ready-drawer of alms. The next shop, or one a few doors further on, forms another stage for the repetition of the performance. These nuisances, for whom one feels no sympathy, but disgust, are fortunately not so common as some of the other varieties of the genus beggar.

One of the most common is the string-beggar. Almost always blind, this class goes about in small bands of three or four, sometimes five, mostly females, but one or two males are not uncommonly found in the string, each with a slender long bamboo, the equivalent of the foreign beggar's stick. They make their way, tapping with short quick taps, now uncertainly feeling with their bamboos, which serve as antennæ, lifting their sightless orbs in vain appeals for light, raising their faces with that pathetic helplessness, though possibly in the exercise of that facial perception with which

those borne blind are accredited (a new sense vouchsafed to those deprived of sight which enables them 'by some singular insight' to tell when they are opposite some object, as to its dimensions and characteristics, such as height, breadth, &c.).

Happy are these Bartimæuses with their sisters, wives, and cousins, if some bright-eyed youngster, not smitten with the darkness of night in broad mid-day, is found to lead their devious course through the crowded streets. Such an one is also better able to see the white *fan kwai*, whose pockets are filled with gold, or, at least, who has not hoarded up a store of bad cash to pass off on the beggar-tribe as their countrymen have. As soon as he appears in sight, their monotonous whine is exchanged for more vigorous appeals, and higher titles of respect follow each other in rapid succession in the hope of loosing the purse-strings of the young clerk who has instant brevet rank of Taipan, Cap-i-tan (Captain), Worship, Honour, Lordship, and everything else worth having.

Let us watch their *modus operandi*. It is a combination of street and shop begging—a general business not confined to any one branch—each shop is most carefully and religiously visited, unless exemption has been purchased by a commuted sum paid to the 'Lord of All the Beggars.'

Should the shopkeeper be a good natured one, a cash or two may be flung to the string, who may get it without even the trouble of going further than the door-step, but as often as not, if not more often than not, more patient toil is necessary to earn even a broken cash. Then the whole string file in, each holding on to the back of the other, and the monotonous, whining, sing-song appeal begins; the shopmen turn a deaf ear to everything, titles are thrown away—the pearls are cast before the swine, who, in this one case, dare not turn to rend them, perhaps for fear of vengeance—though also is not one string of beggars for half an hour better than half a dozen strings of them in the same time? And, as long as one string is in possession of the place, the others pass by. Wearied, some of the band, if not all of them, crouch down on the tiled floor waiting for their opportunity, for it is bound to come sooner

or later; and here it is at last, for several customers of another sort step in—purchasers, at sound of whom the din and clatter of the beggars begin with renewed energy, and the surly shopmen, whom no amount of pity could move, hasten, for fear of losing a good customer, and to get rid of the wearisome noise, to toss a few coins into the shallow basket of the mendicants, who renew the same tactics at each shop in the street.

Better when the round happens at meal time, for then the beggar will get some broken victuals to fill his empty stomach, receiving them in the first place in his shallow basket, or in his bowl, which latter Shakyamuni Buddha has sanctified, and his numerous priest followers have hallowed by the use of centuries.

The solitary beggar wends his way though the mazy street, picking up an odd cash, here and there, from those more charitably disposed than the rest, or from those who seek immunity from the pest that the beggar is to the whole of the respectable world.

Some select a space in a busy spot, and with a written-out appeal, setting forth that, natives of other provinces, they are stranded in what is, to all intents, almost a strange land to them, sit down and wait for alms: others select some quieter spot, but where the stream of passers-by is still sufficient to give a hope of an occasional dole from unwilling hands, the donors hoping that merit for the deed, though performed unwillingly, may mitigate the horrors of a future hell. One feels a pity for some of these beggars—stranded wayfarers; broken-down tradesmen; ruined gamblers, *roués*, with the punishment of all their profligacy on them: and, saddest of all, some poor old woman whose undutiful son has turned her out on the street, penniless, and with no shelter for her gray hairs, to depend on the uncertain charity of her neighbours, who, though virtuous in their indignation, give no, or but little, practical proof of their sorrow, and who are in constant dread lest the old dame should give up the ghost on their doorsteps; harsh words and angry rebuffs, therefore, forbid her sheltering herself

under what were erewhile friendly roofs; for would not the economy of Chinese social life, as well as its judicial system, render the tender-hearted, who should overstep the limits of prudence and on whose premises she might die, liable, at least, to the expense of a coffin and funeral; the presence of a ghost haunting the house would follow; and, even worse still, some trumped-up charge of having caused her death might bring the charitably disposed within the clutches of the law—a law hard to escape from, with all its concomitants of torture and pre-Howard-day prisons.

It is curious how very polite the chair-coolies are to the blind beggars in the street, addressing them as 'Sir,' when requesting them to get out of the way—a nice trait in Chinese character, due to their innate politeness, and perhaps also to self interest, as a want of it might lead to bad language. These beggars are not always most polite; the writer was once knocked, with not a light hand, by a woman in the streets of Canton, but there was some excuse for her, as she seemed to be crazy. Many of the beggars in Canton sleep in an asylum in the east of the City, and go out by day to ply their trade.

MISSIONS.—Ancient Missions.—Tradition points to an early proclamation of Christianity in China. The apostle Thomas has been mentioned as the first missionary to this Empire; at all events, it seems that some of the first teachers of the new faith must have selected China as their mission field. It would be most interesting to have had some particulars of this enterprise, but we must be content with rumours and detached notices in ancient ecclesiastical writings, which give but a vague and misty idea of the extent of the work and its results.

Nestorian Missions.—The next solid ground that we have to rest upon is the historical fact of the Nestorians having carried on missions in China. A thousand questions present themselves to one's mind as to the work done by these men, the extent of country they travelled over, the numbers that came to China, their *modus operandi*, the

success that attended their labours. But to these and many others we get answers which only whet our appetite for more information.

'The time of the arrival of the Nestorians in China cannot be specified certainly, but,' Williams states 'there are grounds for placing it as early as A.D. 505.' One of the most interesting of the ancient monuments in China, while at the same time 'the most ancient Christian inscription yet found in Asia' is the Nestorian monument. It is 'the only record yet found in China itself of the labours of the Nestorians.' It was discovered in A.D. 1625 by some workmen in the suburb of Ch'ang-an, a district city in Shen-si. It was erected in A.D. 781. 'The contents are threefold:—Doctrinal, Historical, Eulogistic. The first part gives a brief outline of the teachings of the religion, and of the ways and practices of its ministers; the second part tells of its first entrance into China, and of the patronage extended to it for the most part for nearly 150 years by various Emperors; in the third part, to which, though it be the shortest, the two others are introductory, the Christians express, in verse, their praise of God and their religion, and also of the Emperors whose protection and favour they had enjoyed.' From this inscription we learn that a priest, Olopun made his way through difficulties and perils from the West, guided by the 'azure clouds' to China, bringing with him the 'True Scriptures.' He was favourably received by the Emperor in the palace, in A.D. 635 where a portion of the scriptures were translated in the library of the palace, and approving of the new doctrine, with that eclecticism the Chinese are so noted for, the Emperor gave special orders for its propagation, and a proclamation issued a few years after with regard to it ended with the words:—'Let it have free course throughout the Empire.' A monastery was built 'sufficient to accommodate twenty-one priests;' succeeding sovereigns vied with each other in the benefits they conferred on the new religion which had the ægis of imperial patronage thrown over it; it spread throughout the then ten provinces of China: 'monasteries filled a hundred cities.' Then came a period of persecution

for twenty or twenty-five years from a bigoted Buddhist Empress, when another time of prosperity ensued, the buildings being restored and more helpers coming from the West; not only did the imperial favour shine on them again, but an eminent Buddhist from India appears to have embraced Christianity, and 'threw all his wealth and influence into the promotion of the Christian cause, manifesting especially an extraordinary charity.' Thus we have a summary of the history of Nestorian Christians in China for nearly 150 years, till A.D. 781. Of its history subsequent to that date there is not much to be said; for sixty years or more it continued, and during this time Buddhism made vigorous progress, which called forth spirited protests from the literati, and the Taouists, in A.D. 841, finding their opportunity come, succeeded in getting the Emperor to launch a proscription against Buddhism, Buddhist monasteries were destroyed, and this persecution also affected Nestorianism, as they were referred to in the edict, and the Nestorianism of Si-ngan-fu never recovered from the blow.

Marco Polo in the thirteenth century mentions Nestorian churches in China, but it is not thought that these were descendants of the former Nestorian Church. It is probable that the monument we have already mentioned was buried at the time of this great persecution, and so, after a period of two hundred years or more ended an interesting chapter of missions, that of the Nestorians in China. Its failure was doubtless due to two causes: the one being the reliance on the Emperor and men in power; the other being the absence of the gospel in their presentation of the truth. It is to be hoped that future researches may discover further evidence of this church at the different periods of its existence in China. Some have thought it possible that such may be the case, and that remains of this ancient Nestorian Church may yet be found—that converts, buried in some isolated region, with possibly the ancient translation of the Scripture made by their first missionaries still in their possession, will become across, as the descendants of the Hebrew community were some half a century ago in the interior of China.

ROMAN CATHOLIC MISSIONS.—We now come to the prosecution of missions on a larger scale.

The founders of Jesuit missions in China were Michael Ruggiero and Matteo Ricci, who arrived in this Empire in A.D. 1579 and A.D. 1581 respectively. The latter has been described as 'a man of great scientific acquirements, of invincible perseverance, of various resource, and of winning manners, maintaining, with all these gifts, a single eye to the conversion of the Chinese, the bringing the people of all ranks to the faith of Christianity.' They found it difficult to obtain a footing, but Ricci established himself at Shiú-hing, the ancient capital of the Canton Province, and worked his way up, till he finally reached the capital, where he died in A.D. 1610. He was favourably received by the Emperor Wan-li, of the Ming dynasty. He was the author of a number of learned works as well as books on Christianity, and left many converts behind him, the most noted of whom was Hsü Kwang-si, a member of the Han-lin college and an official of high rank. One of Hsü's daughters, known as Candida, built thirty-nine churches, printed one hundred and thirty books, and sent many blind story-tellers, instructed in gospel history, out in the streets to tell what they had learned.

The Church of Rome was wise in her generation in sending out at first men of the stamp of Ricci, among whom may be named Adam Schaal and Verbiest; but it was not only Jesuits but the different Roman Catholic sects, such as Franciscans, Dominicans, and others which sent their members to China. 'The Dynasty of Ming, * * * was drawing near to its close, and the Manchus were preparing for the conquest of the Empire. Many difficulties and perils encompassed the missionaries, but Schaal was able to maintain his position at Peking by his astronomical knowledge in correcting the calendar, and by establishing a foundry, where he cast cannon to be used against the Manchus. And this position he continued to hold when the Empire fell to those invaders. He was made head of the Board of Astronomy and Mathematics, and was a favourite with the first Manchu sovereign, though

he did not shrink from remonstrating with him against certain severe measures, and urging him rather to justice, forbearance, and mercy. He was able to lay, in 1650, the foundation of a grand church in the neighbourhood of the Imperial palace.

When the second Emperor, known to us as K'ang-hsî by the name of his reign, succeeded to his father at the early age of eight, there was trouble during the minority; but as soon as he took the Government into his own hands, he gave his full confidence to the missionaries. He was, probably, the most able and enlightened sovereign who ever sat on the Chinese throne, and his reign lasted sixty-one years. Schaal and Verbiest regulated the calendar and cast cannon for him. Regis and several others conducted for him the survey of the Empire, which Rémusat correctly describes as "the most complete geographical work ever executed out of Europe."

Disputes however arose amongst the Roman Catholic missionaries as to the correct terms to use for God—as to what words were to be applied by their Christians to the Deity; as to the worship of ancestors and Confucius—whether it were a mere homage or real worship, and whether their converts consequently might engage in it. Unable to agree amongst themselves, the dispute had grown to such a head that they referred it not only to the Pope but also to the Emperor of China; each of whom gave a contrary verdict. The missionaries, of course, were bound to obey the Pope, and this setting up of an outside authority over that of their own Emperor, incensed the Chinese, and the storm which was gathering, burst in the next reign, when, in A.D. 1724, an edict was issued against them prohibiting the propagation of Roman Catholicism, and only retaining the few missionaries required for scientific purposes in Peking; all the others were required to leave the country. Some obeyed the edict while others remained in secret. Many of the Chinese converts remained firm, notwithstanding the persecutions which arose now and then. Matters remained in this state for about a century, when in A.D. 1842 Christianity was tolerated by treaty. There

are now numbers of priests and numerous bodies of Roman Catholics in the country. When the priests care to use a Bible, the translation they employ is said to be that of the first Protestant missionary, Dr. Morrison; for though translations of portions have been made by them, yet like the Church of Rome they seem never to have printed the whole Bible and given it to the people; they have, however quite a literature, barring the Bible, of their own in Chinese. They do not seem to practice any public preaching; but retain hold of the communities of converts already made. In one point they are very aggressive, and that is in the baptizing of infants, and every one so sprinkled becomes a unit in their grand total of Christians.

The 'Roman Catholic Register,' a paper published a few years since in Hongkong, gave the following as the statistics of Romish missions in China:—Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; native converts, 1,092,818. One well-known writer speaks thus of their work:—'Had they adhered to religious teaching, their converts would doubtless have been legion; but the usual rash meddling with politics soon aroused fear of foreign aggression, leading to violent opposition and terrible persecution, which have been repeated with every fresh scare of undue political influence * * * * * It is this arrogation of temporal authority which has so incensed the Chinese, and accounts for much of the hostility to missionaries and converts of all Christian churches and denominations, as the ignorant masses naturally could not discriminate between Protestants and Roman Catholics. Hence, in the Edict of Toleration proclaimed in 1886, the Imperial Government deem it necessary to state that men who may embrace Christianity do not cease to be Chinese, but as such are entitled to all protection from their own government, to which alone they owe obedience. The promulgation of this Edict followed immediately on the decision of the Pope to send a Papal Legate to the Court of Peking, to represent him as the sole foreign power interested in the Chinese Roman Catholics, thereby totally disclaiming all political protection from France.'

PROTESTANTS.—The first Protestant Missionary to China was the Rev. Robert Morrison, who arrived in A.D. 1807. There was such a strong feeling against all Europeans at that time that he was unable to preach in public or carry on direct evangelistic work, but he engaged in some literary undertakings, which not only redounded to his credit, but prepared the way for future labourers. A gigantic dictionary of the language and the translation of the whole Bible, have made his name famous, and it is a marvel how, confined within the foreign factories (as the European settlement in Canton was called) in a godown, and assisted by a teacher who was in terror of being discovered, this wonderful man, nearly single-handed, accomplished such tasks. It is true he had a former translation of a part of the New Testament which he used as a basis, and he had the help of Dr. Milne in translating part of the old Testament, but with all these aids the labour must have been herculean. 'It was printed from wood blocks and published in 21 volumes in 1823.' Thus Protestant missions in China took their start on the Bible, and it is to this reliance on the word of God at their inception that their wonderful success is due. Of his other herculean task it has well been said:—'There is no finer monument of human perseverance than the dictionary of Dr. Morrison.' Unable to penetrate into China, a number of missionaries settled in the Straits, and, learning the language, were ready, when their opportunity came, to land fitted for work in China. One of them prepared fonts of moveable type, and these were the precursors of the numerous printing presses, which, now that the Chinese have seen their utility, are not confined to mission premises, but are used by the natives themselves to a limited extent for the production of their own books. In addition to the English missionaries some American ones came to Macao. After the Nanking Treaty of 1842, by which Hongkong was ceded to Great Britain and five treaty ports opened, the missionaries came up from the Straits and more arrived from home. Better translations of the Bible were made, schools established, dispensaries opened, and books printed. There were at that time only several Chinese

converts all told. Since that time more ports have been opened, and residence in the interior has been possible in many places, till now there are forty different societies at work, and a few independent workers unconnected with any society. There are 589 men, 391 married women and 316 single ladies, making a total of 1,296: these are British, American, German, and Canadian. Of native helpers there are 1,657. There are 522 organized native churches, (but this number may be stated as more than a thousand if each company of believers is termed a Church) of which 94 are self-supporting, and nearly 50 partially so. These native churches are a sufficient answer as to whether missions have been a success in China or not, for a Chinese will not pay away money for Christianity unless he is convinced of its truth. There are also 38 churches which are under a general endowment scheme, the money being contributed by natives alone; besides this there is a group of sixty congregations which are to support themselves; there are other cases also which might be included, so that the numbers of self-supporting churches given above fall short of the reality. The amount contributed in money is $36,884.54, but 'no account is taken of the value of houses and land given by natives to the churches to which they belong.'

Extra to these are the concomitants of mission work, such as schools, with 16,836 pupils, and medical work—of hospitals there are 61, of dispensaries 44, with hundreds of thousands of patients passing through them annually. There are 12 religious journals published by missionaries, and hosts of books are being annually issued from the mission press, not only religious ones, but scientific manuals as well, of every kind and character. Had Protestant missionaries done nothing else in China than prepare and publish the books issued by them in Chinese; start the schools; written the books in English, containing narratives of their own travels, and accounts of the natives, and of their religious customs and manners; translated native works; instructed the youth of both sexes; and founded hospitals and dispensaries—had these, we say, been the only things accomplished by Protestant

missionaries, they would have done a noble work; but added to all these more secular labours is the directly religious work of preaching the gospel, tract and Bible distribution, visiting, gathering together the converts, &c., &c., all of which, though less appreciated by the general mercantile community of China, has been as signally successful as the other class of undertakings.

It is less than eighty-five years since Protestant missions were started in China, and at first the missionaries were but a handful in number, restricted in their operations, and confined to a few localities. They have had up-hill work, prejudice and ignorance opposing them, a difficult language to learn which requires several years hard study before a sufficient knowledge of it can be acquired for general use, but little sympathy from their fellow countrymen, and yet the following statistics will show what has been the result of one phase, and one phase alone, of their labours:—

In	1842	there were	6	communicants.
„	1853	„ „	350	„
„	1865	„ „	2,000	„
„	1876	„ „	13,035	„
„	1886	„ „	28,000	„
„	1889	„ „	37,287	„

'If Christian missions advance in the next thirty-five years in the same ratio as in the past thirty-five years, there will be at the end of that time twenty-six millions of communicants and a Christian community of one hundred million people'—one-fourth of the Chinese nation.

As to the character of the converts,—are the native Christians genuine? Unfortunately some false professors, who have joined merely for the dollars which they hope to obtain, have given a bad name to native Christians amongst certain classes of people. It ought to be remembered that it is these very hypocrites among them who obtrude themselves on public notice, as what these desire is the opportunity of making money, and they thus push into prominence for that object, while the genuine ones are content to occupy the humble position they already fill. The centuries of heathenism in which the Chinese have been steeped must also be taken into

account in judging of those just come out of it: a wild flower transplanted into a garden does not produce the beautiful flowers of the cultivated species that grows at its side, but care and labour have to be expended, and the skill of the gardener exercised, to develope its best characteristics; so we can scarcely expect one transplanted out of all the debasing concomitants of idolatry to be on a par in all respects with (in fact, sometimes they are expected to be superior to) those who have been surrounded by centuries of Christian influence in our more highly favoured Western lands. But, notwithstanding all this, there are amongst the Chinese converts those who compare favourably with any in the West. It is not from hearsay that this is said, for the author himself has seen such.

Books recommended.—'Christianity in China: Nestorianism Roman Catholicism, Protestantism,' by Professor Legge, of Oxford University. 'Christian Progress in China,' by Rev. A. Foster, B.A. There are numerous other works dealing with different sections of the mission field, which are good as far as they go. Some idea also of what has been done, and is doing, may be gathered from a study of 'Records of the Missionary Conference, held at Shanghai 1890.' Also see 'China Review,' Vol. XVIII., p. 152.

MONGOLS.—The Mongols are another of those nomadic races bordering China, who have forced themselves into relationships with that Empire. The Huns or Hwing-noo were the ancestors of the present Mongols. As Attila, with his hordes of savage Huns, was styled the 'Scourge of God,' and proved to be veritably the 'Terror of the West' in the fifth century: so early during the time of the Han dynasty (B.C. 202 to A.D. 190), the Hwing-noo proved entitled to a similar appellation as regards the China of that period, for they oftimes became 'virtual masters of the Empire.'

The Heabi, another Mongolic tribe, made themselves famous in Chinese history during the Han dynasty for about a hundred years. They also proved an annoyance to succeeding dynasties, becoming a formidable State ranging over northern China and engulfing parts of it.

A number of these Mongols, as well probably as some of the Huns and other Mongolic tribes, were settled in North China; and so not only were there foes without, but foes

within; and in preparation for a war with the external foes, the Emperor ordered a Chinese 'St Bartholomew's Day' of all the nomadic tribes within his borders, so that 200,000 families were slain. To prevent them turning traitors many Chinese also suffered in the indiscriminate slaughter, but, even after such treatment, Tibetan and Hunnish families collected in China, and harsh laws were enacted against them, which drove large numbers of them out; before that Hienbi Mongols had returned to China, and they continued to do so afterwards. There was a Hunnish Kingdom, one of the most powerful of the many rival ones into which China was divided, in A.D. 435.

Mongols, under the name of Too-küe, assisted the first Emperor of the T'ang dynasty to gain the throne of China. These same Turks, as they were called, plundered the north-western, and northern borders of China during the whole of the T'ang dynasty.

The Khitans, another Mongolic tribe originally, have also made for themselves a chapter in Chinese history. Harrying the frontiers and plundering the country, defeated by the Chinese, who employed 1,800,000 men to build a great wall to protect the Empire from their ravages in the time of the Chi dynasty; eclipsed by the so-called Turks, they rose, to be again defeated. After acknowledging the supremacy of the Chinese, they again fought with them, and threatened the North of China after the T'ang dynasty had crippled its strength in its exhausting and foolish war against ancient Corea; two expeditions were sent against them, which proved ineffectual, and it was found impossible to oust them from the new territories they had acquired. It is impossible, however, to follow the fortunes of the Khitans through all the intricacies of the history of Chinese dealings with their nomadic neighbours. Suffice it to say, that eventually in A.D. 926, the Khitans, after Eastern Mongolia had been formed into a Kingdom, began to lay the foundations of that Empire under Abdoji 'one of the great conquerors of mankind.' Under his successors they assumed the Imperial power as the Liao, or Iron dynasty, overthrowing the Tsin

Emperor. They carried on incessant wars with the Sung, and reigned over the country north of the Yellow River, their dominion extending as far north as the Songari and Hoorha rivers. The Khitans are said to have had a curious custom, that of drinking human blood, which the husbands drank from the living bodies of their wives by cutting a small slit in the wife's back. Their higher civilisation in other matters would almost appear to throw some doubt on this strange propensity, as they were painters, and had a literature comprising thousands of volumes, including medical works, at the time when they entered China; they were hospitable, and fond of drink. It may be here proper to remark, that 'Huns,' 'Turks,' and 'Mongols' 'differ only as the Han, T'ang, and Sung of China differ. They are but dynastic titles of the same people.' They were finally driven out of Northern China by the help of the ancestors of the present Manchus, who succeeded them as the Kin dynasty, after a reign by the Liao dynasty of 240 years. It is interesting to note that Peking was first made a capital during their time.

We next find the Kins, as well as the native Chinese dynasty in the south, swept off their thrones by the Mongols. The name, Kin, is said by Ross to mean 'silver.' Genghis Khan had gathered together the numerous bands 'of restless cavalry on the north of Shamo and the west of the Hinganlin.' Defeated tribes swelled his numbers, and he entered on a career of conquest; his sons completed his work as far as China was concerned, the Yuen dynasty, as it was called, reigning over the whole of China for a period of eighty-eight years, until the Ming, a native dynasty, was founded on the ruins of the destroyed and hated power of the Mongols (see article on Chinese History).

MONGOLS, CHARACTERISTICS AND CUSTOMS OF.—The distinguishing features of the Mongols are described, by the late celebrated Russian traveller, Col. Prejevalsky, as 'a broad flat face, with high cheek-bones, wide nostrils, small narrow eyes, large prominent ears, coarse black hair, scanty whiskers and beard, a dark sunburnt complexion, and lastly, a stout

thick-set figure, rather above the average height.' The Chinese face is 'cast in' a 'more regular mould.' The men shave their heads like the Chinese, but the women plait their hair 'in two braids decorated with ribbons, strings of coral, or glass beads, which hang down on either side of the bosom.' The Mongols live in felt huts or tents, and are very dirty, never washing their bodies and faces, and their hands but seldom. They drink great quantities of tea and 'milk prepared in various ways, either as butter-curds, whey, or kumiss,' and are much addicted to drunkenness. Mutton is eaten in great quantities. 'Their only occupation and source of wealth is cattle-breeding, and their riches are counted by the number of their live-stock.' They are very fond of their animals, and lay themselves out completely for them, being very considerate of them. Their cattle, &c., are bartered for manufactured goods. They are very lazy, never walking, but always riding on horseback, and are great cowards, but are fond of hunting. They are kind and simple-minded. 'A Mongol can only have one lawful wife, but he can keep concubines,' the children of the latter 'are illegitimate, and have no share in the inheritance.' 'Bribery and corruption are as prevalent as in China.' 'Religious services are performed in Tibetan.'

Books recommended.—Col. Prejevalsky's 'Mongolia.' The late Rev. J. Gilmour's 'Among the Mongols.' For a 'depository of all available Mongol lore' on their history, &c., there are the huge volumes of Howorth's 'History of the Mongols.'

MONGOL LANGUAGE.—The Mongol language 'is rich in words and several forms and dialects, which, however, are not very distinct, except as between Northern and Southern Mongolian, where the difference is strongly marked,' where 'even the construction of the sentence changes.' They read from left to right in vertical columns. 'There are a good many printed books, the Chinese Government having appointed a special commission at the end of last century, to translate, into Mongol, historical, educational, and religious works. * * * * There are schools at Peking and Kalgan for teaching the language, and an almanac and some books are from time to time printed in it. The learned classes are

the princes, nobles and lamas, the latter also learning Tibetan, the princes and nobles, Mongol and Manchu. The common people are in general illiterate.'

The Mongols appear first to have borrowed the characters used by the Uighur Turks of Kashgaria, and this style of writing was commonly used by Chinghiz Khan and his immediate successors. The Uighur character was borrowed from the old Syriac which was probably brought into Eastern Turkestan by the Nestorian clergy. This Syro-Uighur alphabet was modified in the latter part of the thirteenth century in Kublai Khan's time to better adapt it for the Mongol language. Continuous lines connecting the letters vertically were introduced, but the system was not completed. After this, a square character was invented instead of the Uighur. This square character was 'founded on a Tibetan modification of the Devanagari.' This was not acceptable, though Kublai Khan tried to 'force it into use.' Finally, after a reversion to the 'Uighuresque characters' with some additions, this form was in A.D. 1307–1311 brought to perfection. 'This is substantially the character still in use among the Mongols, though some additions have been since made to it.' The Manchu alphabet, again, was modelled upon this Mongol one.

Books recommended.—The best books for learning Mongol appear to be in Russian.

MOURNING.—The Chinese are very punctilious in their observance of mourning. At the funeral the mourners are clothed in coarse sackcloth, while the sons and nearest of kin wear caps of the same. Mourning, especially deep mourning, is not graceful in the East. No Chinese widow looks well in her weeds; and to enhance the unsightliness of the mourning costume, the finger-nails are not cut, and the mourner goes unshaven and unshorn for seven weeks. No marriages of course take place in the family, nor can its members go to theatres. The two large red globular lanterns hung up outside the front door are changed for white ones; the pieces of red paper pasted over the door are replaced by white strips. The widow and children sit on the ground for seven days, and sleep

on mats on the floor near the coffin; food is not cooked, the friends and neighbours supplying what is required: chop-sticks are not allowed to be used, but the deep sorrow, supposed to be felt, is symbolised by the employment of the hands in eating, and needles and knives must be eschewed as well. After the deepest mourning of sackcloth is discarded, white is worn as deep mourning—white shoes, white robes, a white button on the cap, and white cord braided into the queue. Blue is used as lighter mourning, but it must not be supposed that a blue jacket implies mourning, as a great majority of the Chinese would then be in mourning every day of their lives, but a blue knob on the top of the cap instead of a black or red one, also a blue cord braided into the end of the queue are other signs of it, as well as certain styles of blue shoes. In the North of China, however, white is the only mourning used. There are indications also on the visiting cards to show mourning. The whole nation goes into mourning to a certain extent on the death of the sovereign. No one is allowed to shave for 100 days after it is proclaimed. The poor barbers must have a sad time of it. The discomfort and distress are minimised by the natives getting a clean shave before the decree enforcing mourning is promulgated. The writer chanced to be in Shanghai on the death of the Emperor T'ung-chi, and it was curious to see all the wheel-barrows come out with blue cloths on their seats (for wheel-barrows are the cabs of the natives of Shanghai) instead of the red ones.

A Chinese wears mourning for his superiors and equals in relationship; he does not require to put on mourning for his wife, but an affectionate husband, as the author himself has seen, will sometimes put on white at his wife's funeral, though it is not incumbent on him to do so, or even to attend the corpse to the grave; in the same way, some abstain from red cord in the queue and bright colours, though it is not obligatory to do so. As some who profess horrible creeds are often better than their beliefs; so there are Chinese who are better than their heartless ceremonials, which take no, or but little, account of women or children.

A period of seven times seven days is observed in mourning, funeral rites being performed on each seventh day up till the forty-ninth.

There are five degrees of mourning, as follows:—mourning for parents; for grandparents and great-grandparents; for brothers, sisters, &c.; for uncles, aunts, &c.; and for distant relatives in line of descent or ascent.

In the first, sackcloth without hem or border; in the second, sackcloth with hem or border; in the third, fourth, and fifth, pieces of sackcloth are on certain parts of the dress. When sackcloth is worn, after the third interval of seven days is over the mourners can cast it off, and then wear plain colours, such as white, gray, black, and blue. For a parent the period of mourning is nominally three years, but really twenty-seven months, and during all this time no silk can be worn; during these twenty-seven months officials have to resign their appointments, and retire from public life. There is an immense amount of ceremonial connected with Chinese mourning, and different duties to be performed, certain of them devolving on the chief mourner, such, as carrying a certain mourning staff in the procession. The whole subject is one that much might be written upon, as there are many curious customs connected with deaths, such, for example, as the chief mourner, supported on each side and accompanied by friends, going out with a musician playing a discordant flageolet, till they come to a well or pool, when a cash or two is flung into the water, and some dipped up in a basin they have brought with them, taken home, and the corpse washed in it. There is, however, such an amount of tedious minutiæ about the whole subject, that we believe enough has been written to give the reader some idea of the practices at such times.

Books recommended.—Archdeacon Gray's 'China,' for Cantonese customs; Rev. J. Doolittle's 'Social Customs of the Chinese' for those at Foochow; and one or two articles in 'The Hongkong Daily Press,' for 1861, forsome account of those of the Hakkas. Also see the 'Li-Ki' as to the ancient mourning customs on which the modern ones are based, modified by local usages and practice. 'The China Review,' Vol. XVII., pp. 47 and 48, contains a list of Days of Official Mourning in China. For a short account of some of the funeral rites performed once every seven days until the forty-ninth day, see 'China Review,' Vol. XVII., p. 38.

MUSIC.—'Music in China has undoubtedly been known since the remotest antiquity. It is said to have been invented by the Emperor Fu-hsi (B.C. 2852). * * * * * * It is, say the Chinese, the essence of the harmony existing between heaven, earth, and man. * * * * * * The first invaders of China certainly brought with them certain notions of music. The Aborigines themselves had also some kind of musical system, which their conquerors admired and probably mixed with their own.'

Different systems seem to have been evolved by different Emperors and were differently styled, but it assumed its 'characteristic form' with the Emperor Huang-ti (B.C. 2697) when, amidst other innovations, names were given to the sounds, and one fixed upon as a base note. Theoretically, music holds a position of paramount importance in the good government of a State. Either this ancient music was of an extraordinary character, for Confucius was so ravished on hearing a piece, composed by the great Shun 1,600 years before his time, that he did not taste meat for three years; or the Chinese were sensitively responsive to certain combinations of sounds in a manner unknown to Europeans. Unfortunately we have no means of testing which is true, for the knowledge of this ancient music is lost. If the descriptions of it are true to the reality, no one who has heard Chinese music of the present day will have any hesitation in accepting the statement of its being unknown now. Some most abstruse theories are all that remain for us to form an opinion about it. At the great destruction of books, those on music, as well as musical instruments, shared 'the same fate as every object which could give rise to any remembrance of past times.'

Great efforts were made to resuscitate the lost art; some of the books and instruments were recovered from their hiding places; but the times were not favourable for the cultivation of peaceful arts; the memory of the great music-master, in whose family the office had been hereditary, was not sufficient to bridge over the chasm which the great catastrophe had occasioned; different authors disagreed in

their theories, and a confusion of the different systems has resulted. Two Emperors of the present dynasty, Kang-hsi and Ch'ien-lung, used their best efforts 'to bring music back to its old splendour,' but without much success.

Mr. Van Aalst divides Chinese music into two kinds: 'ritual or sacred music, which is passably sweet, and generally of a minor character; and the theatrical or popular music. * * * * * * The present Chinese theoretically admit seven sounds in the scale, but practically they only use five, and that as well in ritual music as in popular tunes.' Chinese music cannot be exactly represented on our Western musical instruments, as the intervals between the notes are not the same as ours.

Ritual Music is used in the acts of worship in which the Emperor either takes part himself or is represented by a deputy, such as the worship of Heaven and Earth, of Ancestors, of the Sun and Moon, &c., and of Confucius. The popular music includes all other kinds, and there are not a few. Not a procession of any importance winds its meandering course through the busy narrow lanes, that do duty for streets in a great part of China, but has bands of musicians, sometimes scores of bands, having small drums and clashing cymbals, &c. That music should take a prominent part in a marriage is naturally to be expected, but it takes an equally prominent part in funerals, the poorest of which has at least one musician, and the better ones more, playing a dirge on shrill clarionets, in the latter case also bands of performers on instruments are seen as well. No officer of a high grade proceeds on an official visit without the deep-toned boom of the sonorous gong proclaiming by the number of beats the rank of the 'great man,' while its other uses are not a few. In evening worship on board ship, it and the drum provide the music.

Much of the attraction of the theatre to the natives consists in the music and singing—attractive to the native, but ear-splitting and headache-producing to the foreigner. The singing on the stage 'is not unfrequently in the "recitative" style, and the way the orchestra accompanies, in

broken, sudden chords or in long notes, bears a striking resemblance to our European recitative.'

Ballad singing is much appreciated; blind men play one species of guitar, while blind singing girls accompany themselves on another. The courtesans are given a musical education according to Chinese ideas; and scarcely a boy or coolie but delights in singing to his heart's content from a book of songs of one kind or another, or screeches a song in imitation of some theatrical character. Grass cutters and field labourers beguile the time by singing responsive songs, the men and boys singing one verse and the girls the other. The Buddhist priests chant in their services; while the Taouists also chime their instruments and sing their liturgies.

There is quite a variety of musical instruments in use, some being confined to the Chinese sacred music in their ritual ceremonies, and others to popular music. One of the most ancient, is called the 'stone chimes,' consisting of a series of sonorous stones of varying thickness, hung in a frame. There is also the 'single sonorous stone,' and a marble flute. This employment of stone for musical instruments is peculiar to China. A 'conch,' a large shell, is used by soldiers, watchmen, and bands of pirates.

Bells of different shapes—square and round, and of all weights, from over fifty tons downwards—are much used, every temple of any size having one large one at least, as well as a large drum. Amongst curious ancient Chinese musical instruments may be noted the chimes of small bells suspended in a framework; and the chimes of gongs, ten in a frame: while another *outrè* object is a wooden mortar struck with a wooden hammer. The cymbals in use are said to have come originally from India.

Some of the stringed instruments are also most ancient: there are a number of lutes, guitars, and violins, some of the latter with the bow passing between the strings.

Of wind instruments, there are flutes and clarionets.

Wooden instruments are also made; one of the most common is the wooden fish, it is shaped somewhat like a

skull, and hollowed out; it is struck with a piece of wood, and is much used by priests. Of drums there are not a few varieties.

'The shêng is one of the most important of Chinese musical instruments. * * * No other instrument is nearly so perfect, either for sweetness of tone or delicacy of construction. The principles embodied in it are substantially the same as those of our grand organs. Indeed, according to various writers, the introduction of the shêng into Europe led to the invention of the accordion and the harmonium. Kratzenstein, an organ-builder of St. Petersburg, having become the possessor of a shêng, conceived the idea of applying the principle to organ stops.'

Chinese music as looked upon from a foreign standpoint has been thus described:—

'The intervals of the Chinese scale not being *tempered*, some of the notes sound to foreign ears utterly false and discordant. The instruments not being constructed with the rigorous precision which characterises our European instruments, there is no exact justness of intonation, and the Chinese must content themselves with an *à peu près*. The melodies being always in unison, always in the same key, always equally loud and unchangeable in movement, they cannot fail to appear wearisome and monotonous in comparison with our complicated melodies. Chinese melodies are never definitely major nor minor; they are constantly floating between the two, and the natural result is that they lack the vigour, the majesty, the tender lamentations of our minor mode; and the charming effects resulting from the alternation of the two modes.'

The Chinese do not appreciate our music any more than we do theirs. A Chinese standing listening to the military band playing in Hongkong was asked his opinion of it, and he said the music lacked harmony. That they fully appreciate their own music needs but a glance at the crowd round a Chinese band performing. And their writings equally show this appreciation, for example, take the following from 'Gems of Chinese literature':—

'Softly, as the murmur of whispered words; now loud and soft together, like the patter of pearls and pearlets dropping upon a marble dish. Or liquid, like the warbling of the mango-bird in the bush; trickling like the streamlet on its downward course. And then like the torrent, stilled by the grip of frost, so for a moment was the music lulled, in a passion too deep for words.'

Who will say after that, that the Chinese have no soul for music?

Books recommended.—'Chinese Music,' by J. A. Van Aalst—published as No. 6 of the 'Special Series' of the publications of the Imperial Maritime Customs, 1884—is a most interesting and learned monograph on the subject. See 'China Review' for August 1882 on the Shêng, by F. W. Eastlake; also see same magazine, vols. 1 and 2, for a series of articles on 'The Theory of Chinese Music,' by Rev. E. Faber, Th. D.

NAMES.—The different names that a Chinese has are a perfect puzzle to a European; for nearly every Chinese has several names. He keeps his surname through life, of course, as we do, but at every memorable event in his life, such as first going to school, getting married, &c., &c., he takes another name. It must not therefore be supposed that because a native gives you different names for himself he is attempting to palm himself off as someone else, though this system of a plurality of names offers facilities to one who is inclined to be tricky.

A Chinaman's surname then is unchangeable, and generally consists of one syllable, though there are a few of two or three. The surname comes first, and the other names afterwards—in fact the Chinese follow the convenient order used in our directories. A remembrance of this would prevent the foreign resident from prefixing our 'Mr.' to the personal name of a Chinese. It sounds incongruous enough to prefix 'Mr.' to a Chinese surname—an attempt to mix two civilisations which will not blend together in harmony, but it sounds ten times worse to call a perfect stranger by his personal name and then prefix a 'Mr.' to it. To illustrate:—Say a Chinese bears the euphonious designation of Ch'un Wá fuk. Now the first, Ch'un, is his surname, and Wá fuk is what he elects to be called by, his Christian name in fact. If the 'Mr.' must be used, then he is Mr. Ch'un or Mr. Ch'un Wá fuk, but not Mr. Wá fuk or Mr. Fuk any more than Mr. John Harry Jones is Mr. John Harry, or Mr. Harry, to a stranger.

About a month after birth a feast is given, and the boy gets his 'milk name' as it is called. This name clings to him through life, as in fact all his names do after they are

once bestowed. This milk name is, if anything, more especially distinctive, as it is used by his relatives and neighbours, and in official matters if he has no 'book name.' This name of infancy often consists of but one character, and in that case has, in the extreme South, the prefix Ah put before it, so that a boy named Ch'un Luk will commonly be called Ch'un Ah luk, though the Ah is not really a part of his name. In the Fuh-keen so-called dialects, this Ah is not used.

On first going to school the boy has another name given to him, the 'book name.' It 'generally consists of two characters, selected with reference to the boy's condition, prospects, studies, or some other event connected with him.' This name is used by his master and school fellows, in official matters, and in any matters connected with literature.

On marriage the young man takes still another name, his style or 'great name,' and this his father and mother and relations use as well as the 'milk name.'

Another name called 'another style' may be assumed, which is employed by acquaintances and friends, not by relatives and parents. The latter have a right to use the 'milk name,' but with well-to-do people who have more than one name, it is not considered the proper thing for outsiders to call a man by his 'milk name,' of course it is different with farmers, labourers, and others who only own one name.

On taking a degree, on entering official life, or on having official distinction or rank conferred on him, a man takes yet another name, known as the 'official name.'

After death he is known by his posthumous name in the Hall of Ancestors.

Besides all these, we may notice one or two other designations. It is a very common thing for the Southern Chinese to give a name to any one who may have some personal defect or personal characteristic, a suggestive soubriquet; and the euphonic syllable, Ah, is often used before these, leading foreigners to think that such a nickname is a real name; it is at the same time tantamount to a real name, as everyone speaks of the person so-called as such, and calls him or her

such, for girls also are so dubbed. The individual bears it complacently, knowing that he must accept the inevitable. Such names are called 'flowery names.' When they consist of more than one syllable the Ah is dropped: they are used in combination with the man's personal name or not; as instances of this class are such names as Giant Ah Yöng, (here Ah Yöng, of course, is the man's right name) other terms of a similar kind are Dwarfy, Fatty, &c. A very common one, used alone, without any name with it, is Ah Pín=flat, meaning a flat nose, and there are not a few others.

To cheat the evil spirits which may wish to rob a man of his son, the boy may be called by some name that will convey the idea of vilifying the young child, such as 'Puppy,' or his head may be shaved and he be called 'Buddhist priest.' It is not at all uncommon to call the children in a family Primus, Secundus, Tertius, &c., &c.

There is also yet another name, which is a very important one, it is the *t'ong* name. It is difficult to convey its import by an English translation, but it may be rendered, by 'ancestral name,' or 'family name,' or 'house name,' remembering that all these terms must bear a restricted meaning if applied to the Chinese A man of means, having a house of his own, is sure to possess such a name, and he has, in all probability, inherited it from his father or ancestors, unless he has risen from the lowest ranks of society, and has to select such a name for himself. This name will generally be found up at his door on a small board. It represents himself and it also represents his family in a way. If he dies, his sons (if they continue to live together, as the Chinese so often do, in the same family house) retain the name, and together, or separately, make use of it. This *t'ong* name is often used in business, some partners appearing under such names, while others appear under some of their other names. In such a case the *t'ong* name in the partnership may only represent one man or the whole branch of the family, with what result of confusion and shiftiness when bankruptcy occurs may readily be understood, for only one member of the

family may be down in a firm's book under his *t'ong* name, and in other cases this *t'ong* name in a firm's books may not represent one man but the family, and there may be no proof of what it really stands for. If, however, the brothers separate and live in different houses, they add certain words to the *t'ong* name signifying 'second family' or 'third family' &c., as they may chance to be second or third sons, &c.

The *t'ong* name, has the word *t'ong* attached to the end of it, and is otherwise composed of some happy sounding combination of words, such, for example, as Wing Shín T'ong, which might be rendered into English as 'The Hall of Eternal Goodness.'

One of the most ridiculous mistakes which foreign residents make in China is calling natives by the name of the business they are engaged in. True enough a Chinese when asked who he is, or 'Who you b'long?' in pidgin-English, will perhaps answer 'Sun Shing': so a man from a foreign business firm might say at times, 'I am Smith, Brown & Co.' It is, however, in fact, more absurd to call such a man Mr. Sun Shing, or look upon that as his name, than it would be to call the other Mr. Smith Brown; in the latter case it is possible the man's name may be Smith or Brown, in the other it is almost impossible that the man's name could be Sun Shing. A clearer idea of the incongruity of thus styling Chinese might be got by supposing that a foreigner in England, seeing the name 'Royal Oak' over a public house should style the proprietor Mr. Royal Oak. At the same time, some of the very small master masons, &c., occasionally add the character Kéi to the end of their surname and name, and take this combination as their business style; for instance, a man named Ch'an Ah Luk, might take as his business style Ch'an Luk Kéi. This is the only approach to a man's name appearing on his signboard; for the majority of 'business styles' are such combinations as 'Mutual Advantage,' 'Extensive Harmony,' and 'Heavenly Happiness.'

A man engaging in different branches of business will also often take different business names for each branch, or use some other method of distinguishing the different businesses.

Girls are left out in the cold as far as names are concerned. They have to be content with a milk name, a marriage name, and nicknames. They retain their own surnames when married; that is to say, a married women considers her maiden surname as her own, and gives it as such; by courtesy she is addressed by her husband's surname, being the equivalent of our Mrs. So and So. In official documents her two surnames are given one after the other, and the combination serves as her name; for example, a woman's maiden surname may be Léi, her married surname Ch'an. She would then be known as Ch'an Léi Shi, the Shi denoting that she belongs to the Léi family by birth, equivalent, in fact, to the French word *née*.

Emperors in China also rejoice in a multiplicity of names which are very confusing to the foreign student of Chinese history. After his death the Emperor is known by his posthumous title, such for example, as 'The Great Ancestor,' 'The Martial Ancestor,' &c., &c., &c. While he is on the throne, the years of his reign have a designation which serve as the equivalent of his name. This 'year style' is composed of two characters, which, in combination, will sound well, such for example, as 'Compliant Rule.' Fortunately, in this present reigning dynasty, the one designation serves for the whole reign, but it has not always been so, and confusion seems worse confounded when every few years in one sovereign's reign the 'year style' is changed, owing possibly to some untoward event having happened. Such changes have taken place half a dozen or more times. It will thus be seen that the name by which an Emperor is known is not one of his own personal names, as in the case of Victoria or any of our Western sovereigns. In fact, a Chinese Emperor's personal name is too sacred to be used by the general public, no one is permitted to utter it, or even write it, as long as the same family remains on the throne, even though the Emperor who bore it is dead; and to prevent this difficulty, the characters composing it are changed by the alteration or addition of parts of the character. Nor is it proper for a child to use his father's own name: it is considered disrespectful. His father's name is tabooed, so is a husband's name to a wife.

NAVY.—'We have a very fine coat, but there is no man inside it,' such was the estimate of the Chinese Navy by a Chinese naval officer of the Northern Fleet, and probably a very just estimate, not only of that portion of the navy, but of the whole of the modern Chinese fleet made on Western lines; for very fine vessels they are, but the Chinese cannot yet, with all their inexperience be proper masters of their own vessels, added to which as further telling against the efficiency of the fleet is the bribery and corruption, so universal in China.

When we turn to the native junks, which were all the navy she had till of late, we find that, for conflict with Western powers, China is as ill-prepared as a soldier of the time of the Norman conquest would be at the present day. A fleet of vessels, eleven in number, built on the foreign model, were sunk or destroyed by the French in August 1884, at Foochow, by a fleet immensely their superiors.

At present there are two squadrons of foreign-built ships, the Northern and Southern, containing some powerful ironclads built in Germany and England. The *matériel* of the Northern Squadron consists of six ironclads (the Ting Yuen, King Yuen, Chen Yuen, Lai Yuen, Ching Yuen, and Ping Yuen); one steel cruiser, the Chao Yuen; one torpedo cruiser, the Chi Yuen; and four cruisers, the Yang Wei, Tsi Yuen, Wei Yuen, and K'ang Chi. That of the Southern Squadron consists of six vessels, the Kai Chi, Huan Ti, Nan Shin, Nau Shin, Ching Ching, and Pan Ming. The former is more formidable than the latter, as most of the principal officers are foreign trained. Admiral Ting, who is in command, has not had such a training, being a purely native untrained Mandarin, his substantive appointment being that of a General of Cavalry; the Chinese have not yet learned with regard to government officials, in the words of Herbert Spencer, that 'the transformation of the homogeneous into the heterogeneous, is that in which progress essentially consists,' for a Mandarin is considered to be in a general way competent to undertake any duties, whether civil, military naval, judicial, fiscal, or civil engineering; the more progressive officials see that this plan will not do with regard to a navy on foreign

lines, and consequently the inferior officers have been educated in Europe as well as at different places in China where naval colleges and arsenals have been established of late years. There has been an arsenal at Foochow for a number of years past, where Chinese youths are trained; besides this there are naval colleges at Wei-hai-wei, Tientsin, and Canton (Whampoa); and a new Naval College was opened at Nanking at the end of 1890 with a full complement of 120 cadets, which have been since reduced to 80. It started with 16 instructors, two of whom were English. There are two departments: one for navigation and one for engineering, the cadets being divided between the two. The course of study is to take five years, then four years are to be spent on board ship, after which will come the rank of midshipman.

The Southern Squadron has its head-quarters at Foochow, and its officers have a slight acquaintance with foreign methods.

The slights thrown on Admiral Lang, the English naval officer lately in nominal command of the Northern Squadron, and his subsequent resignation, are matters of history; and only show one of the inherent defects in the Chinese system, where nepotism, or rather the favouring of all from one district of country, prevails. The immediate result has been the prevention by the English Admiralty of other of its officers joining the Chinese service.

A number of small gunboats are found at different ports in connection with the revenue service, the Imperial Maritime Customs, as well as others, which are under the control of the high provincial authorities.

The purely native craft are uncouth looking objects, and utterly unfit to cope for a moment with foreign vessels.

Books recommended.—For an account of the destruction of the Chinese fleet at Foochow, see 'The French in Foochow,' by J. F. Roche and L. L. Cowen, U.S.N.

NEWSPAPERS AND PERIODICALS.—At several of the Treaty ports there are foreign newspapers. In Shanghai two dailies are published in English, viz.:—'The North China Daily News,' in the morning, and the 'Shanghai

Mercury,' in the evening; and there are also three weeklies: 'The North China Herald,' 'The Celestial Empire,' and 'The Temperance Union.' In Amoy a small shipping sheet is printed called 'The Amoy Gazette,' and a weekly appears named 'The Amoy Times and Shipping Gazette.' The 'Foochow Echo' is the one paper that that city boasts of. In Hongkong there are three dailies; 'The Hongkong Daily Press,' a morning paper, and 'The China Mail,' and 'The Hongkong Telegraph,' both evening papers. There is one weekly, 'The Overland China Mail.' There is also 'The China Overland Trade Report,' issued fortnightly. The *clientéle* of these are principally foreigners, but a few natives who know English subscribe to them.

In Macao there are several Portuguese papers published.

Of periodicals in English there are 'The China Review,' a bi-monthly magazine, published in Hongkong. In Shanghai 'The Chinese Recorder and Missionary Journal,' issued monthly, and 'Woman's Work in The Far East,' published half-yearly. Besides these, there are two or three journals of different societies, and 'The China Medical Missionary Journal' issued quarterly.

As regards papers published in Chinese as commercial ventures, which many of them, published in connection with Europeans are, there are in Shanghai 'The Shun-pao' and 'The Hu-pao,' sold at the price of ten and eight cash each: these have a very large circulation. There are five Chinese daily papers in Hongkong: 'The Chung Ngoi San Po,' issued from the 'Daily Press' office; 'The Wa Tsz Yat Po' or 'Chinese Mail,' published at the 'China Mail' office: 'The Tsun Wan Yat Po,' 'The Yat Po,' and 'The Wai San Yat Po.' In Canton there is 'The Kwong-po'; and a new one, 'The Han-pao,' is to be started at Hankow. 'It is to be edited by "experienced native scholars and foreigners versed in the Chinese language" notwithstanding which "it will be sold at a lower price than any other Chinese paper."' It remains to be seen whether this will be a successful venture or not.

All these native papers mentioned are the direct result of foreign influence, as, before the arrival of foreigners in China, the Chinese had no newspapers according to our idea of the term.

The Chinese have one newspaper, and the only one they had till recent years, that is the oldest in the world. It is 'The Peking Gazette,' and is published daily, being more of the nature of a Government Gazette than an ordinary newspaper. 'It is simply a record of official acts, promotions, decrees, and sentences, without any editorial comments or explanations: and, as such, of great value in understanding the policy of Government. It is very generally read and discussed by educated people in cities, and tends to keep them more acquainted with the character and proceedings of their rulers than ever the Romans were of their sovereigns and Senate. In the provinces, thousands of persons find employment by copying and abridging the "Gazette" for readers who cannot afford to purchase the complete edition.'

'The printing is effected by means of wooden moveable types, which, to judge from some specimens examined, are cut in willow or poplar wood, a cheap if not highly durable material. * * * * An average Gazette consists of 10 or 12 leaves of thin, brownish paper, measuring $7\frac{1}{2}$ by $3\frac{3}{4}$ inches, and enclosed between leaves, front and back, of bright yellow paper to form a species of binding. The whole is roughly attached or "stitched" by means of two short pieces of paper rolled into a substitute for twine, the ends of which, passing through holes punched in the rear margin of the sheets, are loosely twisted together. [This being the usual manner of 'stitching' small pamphlets in China.] * * * * The inside leaves, being folded double in the usual Chinese fashion, give some twenty or more small pages of matter, each page divided by red lines into seven columns. Each column contains 14 characters from top to bottom, with a blank space equal to four characters in height at the top.'

Several newspapers and periodicals are likewise published by the missionaries in different parts of China, partaking

more or less of a scientific and religious character, as well as detailing news.

To sum up, there are thirty-one newspapers and periodicals published in Chinese, of which 'fifteen are religious and sixteen secular.'

There can be no doubt that the modern newspaper is destined to be an important factor for good in China, if it falls into judicious hands. Unfortunately, a tendency very occasionally reveals itself to pander to depraved tastes in articles not conducive to public morality, and a rabid hatred of the foreigner is sometimes visible in some distorted account of them and their doings, but on the whole, the 'tendency seems towards morality, &c.'

Books recommended.—'List of Periodicals in the Chinese Language,' being Appendix F. to Records of the Missionary Conference held in Shanghai 1890. 'The Peking Gazette:' being an article in 'The China Review' vol. III. p. 12.

NOBILITY.—There is no real nobility in China. Mayers, in his invaluable work on Government Titles, says:—'The existing Chinese system of conferring patents of nobility, and honorary titles is linked by an unbroken chain of descent with the history of the feudal states of the sixth century before Christ, perpetuating in its nomenclature, on the one hand, the titles of the semi-independent Princes of that era, and, on the other, the names of official degrees which have ceased for many centuries to exist in practical operation. * * * * The titles now conferred are not to be regarded as other than official distinctions of a peculiar class, and cannot rightly be considered as bestowing aristocratic position or privilege in the European sense. The nine degrees of nobility, indeed, which are conferred at the present day, and which are either heritable within certain limits, * * * or hereditary for ever, * * * are granted exclusively as rewards for military services.' The five highest ranks of hereditary nobility then are Kung (Koong), Hau (How), Pak, Tsz, and Nam, generally rendered into English as Duke, Marquis, Earl, Viscount, and Baron. Each of these is subdivided into classes or degrees. 'To the

titles of the first, second, and third ranks laudatory' titles or terms 'are appended, significant of the special services by which the rank has been earned.' We are not aware whether it has ever been attempted to render the four lower ranks into an English equivalent. Any such attempt would probably be even less successful than that already made as regards the five higher ranks. These lower titles 'have occasionally the degree next above them "annexed" * * * the bearer being thus enabled to rank "with, but after," possessors of the title immediately preceding.' All the different ranks, except the lowest, are 'hereditary during a specified number of lives, ranging from twenty-six for' a Duke of the first class, to one for the eighth rank, the next but lowest of all. Any of them also become hereditary by being 'conferred posthumously * * * on officers killed in battle.' Meritorious public servants are also rewarded by having hereditary official rank bestowed upon their sons, grandsons, younger brothers, or nephews. The whole principle it will thus be seen is against perpetuating hereditary rank, the son with but few exceptions—so few as to be scarcely worthy of notice—taking a lower title until at length the status of a commoner is reached. The most noticeable exceptions are the following:—the lineal descendant of Confucius who is a Duke: and the descendants of Mencius and Koxinga (the Conqueror of Formosa) each of whom is a Marquis. The son of a man of exceptional renown, such as of the first Marquis Tseng, whose son, the well-known minister to England, has the title continued; but it goes no farther unless the son's deeds have been such as to merit its bestowal on the grandson.

Titles of honour are also conferred as rewards 'for merit or service, or of Imperial bounty on occasions of rejoicing.' These are conferred upon the official himself, his wife, parents, or grandparents while they are living, or 'as a posthumous distinction * * * to his deceased progenitors.' These titles differ for each of the nine degrees of official rank and their subdivisons, making in all eighteen, while the wives have nine. Military officials also receive honorary titles of a martial character.

Posthumous titles of honour may be bestowed upon officials losing 'their lives at sea or on any of the inner waters, whilst engaged in the public service,' and their eldest sons are given official rank. Most sensibly the Chinese have put before them merit as the cause of their nobility, and not the mere circumstance of blue blood. The class which in European lands would form the aristocracy, is in a very, comparatively, inferior position in China. There are certain classes who own titles on account of kinship with the Emperor; but here again heredity is the exception, and extinction of the title (which decreases in degree from father to son) happens in the case of descendants of a prince in about twelve generations. The only exceptions to this rule amongst these classes are the 8 'Iron-Capped Princes,' who are descendants of the Chieftains who immediately preceded the Sovereigns. Another, is the Prince of I, a descendant of the thirteenth son of K'ang-hi, the second Emperor of this dynasty. These all retain the title in perpetuity.

NUMERICAL CATEGORIES.—'Number has long exercised a peculiar fascination over the Far-Eastern mind. Europeans, no doubt, sometimes use such expressions as "The Four Cardinal Virtues" and "The Seven Deadly Sins," but it is not part of our mental disposition to divide up and parcel out almost all things visible and invisible into numerical categories fixed by unchanging custom, as is the case among the nations from India eastward,' so writes Mr. Chamberlain in 'Things Japanese.' The Chinese have thus grouped together any and everything into such classes, beginning with two and ending with ten thousand. The fact that Mayers 'Chinese Reader's Manual' has a second part, consisting of sixty-seven pages, devoted to this portion of Chinese literature, will show its importance, and even it is not an exhaustive list; to it we refer the curious reader, while we only give a dozen of the most common:—

THE TWO EMPERORS of Antiquity, Yao and Shun, who reigned B.C. 2357 and 2287 respectively.

THE THREE LIGHTS: The Sun, Moon and Stars.

THE THREE POWERS OF NATURE: Heaven, Earth, and Man, which taken together are used in the sense of the universe or creation in general.

THE FOUR CARDINAL POINTS: North, South, East and West. When the centre is included, they are called The Five Points.

THE FOUR BOOKS, which with THE FIVE CLASSICS may be called the Bible of the Confucianist. See article on Literature.

THE FIVE BLESSINGS: Longevity, Riches, Peacefulness and Serenity, the Love of Virtue, and An End crowning the Life.

THE FIVE ELEMENTS OR PRIMORDIAL ESSENCES: Water, Fire, Wood, Metal, and Earth. 'Upon these five elements or perpetually active principles of nature the whole scheme of Chinese philosophy * * * is based.'

THE FIVE METALS: Gold, Silver, Copper, Lead and Tin, and Iron.

THE FIVE ESCULENTS OR GRAINS: Hemp, Millet, Rice, Corn, and Pulse.

THE FIVE COLOURS: Black, Red, Azure (Green, Blue, or Black), White, and Yellow.

THE EIGHT GENII, *or* 'EIGHT IMMORTALS, venerated by the Taouist sect'; each celebrated for possessing some mystic power or owning some wonderful magic working instrument. One, if not two of them, were females. One went about with one shoe off and one shoe on; another, having gone up to heaven, and left injunctions that his body was to be preserved for seven days for his return, found on his soul desiring to re-enter it after six days, that his disciple, who had been left to watch it, had been called away to his mother's death-bed, and consequently his master had no vitalised body of his own, but was forced to enter that of a beggar just expired; another had a white mule, by which he was carried thousands of miles in a single day, and which was folded away and put into his wallet at night, and resuscitated in the morning by his master spurting water from his mouth on him.

THE EIGHTEEN ARHÂN: Eighteen of Buddhas immediate disciples, which are found in Buddhist temples. Besides these, there are THE FIVE HUNDRED DISCIPLES of BUDDHA, also found in some temples.

OPIUM.—The poppy seems to have been cultivated in China as an ornamental flower in the Sung dynasty or before, and the healing virtues of its seeds were commended, while 'the medical use of the capsules was of course early known.' Opium was used for medicinal purposes, and it was a highly esteemed drug, being imported overland from Burmah and through Central Asia. There would appear not to be sufficient warranty for the opinion that the poppy was grown in China at an early date for other than ornamental purposes; everything points to a contrary conclusion. It was 'an article of trade at Canton in the middle of the last century,' but, up to nearly the close of that century, it was a limited trade.

We quote from Dr. Dudgeon, of Peking, a short summary of the origin of that destructive vice, opium-smoking:—

'Opium-smoking was introduced from Java by the Chinese from Chien-chieu and Chang-chow in the early years of the 18th century and towards the end of the reign of Kanghi 1662—1723 The first edict issued against it was in 1729, and was directed against the practice in Formosa, and was the result of a report of an official sent by Kanghi to inquire into the unseemly proceedings in the island. Kanghi died, and his successor was some six or seven years on the throne before steps were considered necessary to take measures to stop the evil there. It had been introduced by people from the above two prefectures on the mainland. From Formosa and these southern ports, the practice spread gradually and very slowly. As late as the end of the century, the import and consumption of opium, both for medicine and smoking, was comparatively trifling. The use of opium, first as capsules and then as an extract, is of older origin and was used solely as a medicine. Part came by land through Central Asia by the Mohammedan merchants and travellers, part by sea to Canton and part also overland from Burmah and India. The opium which came overland was for the most part as tribute, and we read in the Ming history of as much as 200 catties for the Emperor and 100 catties for the Empress being presented as tribute. Other drugs were likewise presented. ° ° ° ° ° ° At the

time when smoking began, a short bamboo tube filled with coir, opium, and tobacco was the regular mode of insufflation.

The present pipe is more modern, and is said to have been invented in the province of Canton. ° ° ° ° The native growth is of still more recent origin. The cultivation of the poppy, for the sake of its extract, began about 70 years ago. Since that time it has been gradually making its way over the Empire, until now there is not a province where it is not grown. ° ° ° ° ° The native growth and consumption of the native drug having thus largely increased in the North, it has, year by year, been driving the Indian article out of the market. This process bids fair to continue to increase, and at no distant day in all likelihood the foreign import will cease, unless it can compete with the native in price. Its superior quality and freedom from adulteration would in these circumstances always command a sale. ° ° ° ° ° ° The great dimensions to which the native growth is reported latterly to have grown is only, it is evident, within the past few years. The native growth has been stimulated by the growing demand for opium and its profitable nature, the poppy not being taxed as a cereal. ° ° ° ° ° ° ° The increase of the native growth is accounted for by the fact that it is profitable to admix with the Indian, and the proportion given is native $\frac{3}{10}$ with foreign $\frac{7}{10}$. ° ° ° ° ° ° ° The consumption of opium, where it was formerly strictly forbidden, has greatly increased since the relaxation caused by the late agreement, by which the Imperial Government collects both Import and Lekin duties at the ports, and opium is allowed to pass freely throughout the Empire.'

When the liking for it began the English, to their eternal shame, be it said, continued to bring the fatal drug to administer to the depraved tastes of the Chinese, whose rulers made most piteous attempts to prevent its introduction. And the feeling of dislike to the English, and, through them, to the hated and despised foreigner in general, partially due to this cause, is not confined solely to the upper classes, as any one may find who knows the language and mixes with the people; for it is not an unfrequent question:—Why do you foreigners bring opium to China? And the only reply that can be given is:—There are bad people (there is no use combating the idea of the badness of the people who do such a thing—it is a foregone conclusion in a Chinaman's mind) in every nation as well as good; and if you Chinese would not smoke it, they would not bring it.

It is impossible to say what proportion of Chinese smoke opium, but immense numbers of all classes of the community do so; in some parts of the country the proportion is larger than in others. From the Imperial Palace down to the lowest hovel every class has its smokers, even women and children are, in some places, preys to this insidious vice. Many smoke it at the present day, and the number is increasing. In the City of Foochow alone, there are said to be 1,000 registered opium dens, they 'being more numerous than tea or rice shops.'

The habit is easily begun: the offering of it, as a glass of wine amongst many classes of Englishmen, easily leads the fashionable votary into the practice; the fast man takes it sometimes as an aphrodisiac; the prostitutes take it because their visitors do; others take it first to ease pain, or disease; while others are led into it by their friends and acquaintances. Once formed, the habit is very difficult to break—some try, over and over again, to wean themselves from the pipe. One man actually came to a hospital no less than five times for that purpose. Five hundred smokers in the course of one year were desirous of entering a refuge, which was opened in Foochow, in order to cure themselves.

Opium is the most common means of committing suicide at present in China, and China is said to have the unenviable notoriety of being the country in which suicides are most frequent.

The evils which arise from opium-smoking are many. It injures the health and physical powers, especially of the working and poorer classes, whose wages are only sufficient to meet their necessities, and who curtail the amount spent on food and clothing to gratify their craving for the vice, and, consequently, are less able to resist its inroads on their system; whereas the wealthy buy certain foods with the purpose of nourishing and strengthening their systems against it. All these factors, and others, have to be taken into account; and it must also be remembered that there are some men who have such a resolute will (though like many other vices, the opium habit weakens the will power) that, having fixed upon a certain amount as the limit of their indulgence, they

do not overstep it, and thus stave off some of the worst effects of opium-smoking. Those who have yielded to it for years, and who are slaves to the pipe, are miserable if circumstances should arise to debar them from their accustomed whiffs: it is extraordinary to see how perfectly wretched they are; every attitude, every feature of the face, every sentence, is a living witness that they are in agony till the craving is satisfied. The opium sots or 'opium devils,' as the natives term them, are pitiable objects emaciated almost to a skeleton, until they finally succumb to their vice.

As to wealth, it often melts away when the pipe is indulged in. The author remembers especially one case where a man smoked away a valuable property consisting of a number of houses advantageously situated in the City of Canton, and eventually smoked himself into his grave. It is a great waste of time, as the process of smoking is a slow one and requires long preparation, and, as the habit increases, more has to be smoked to produce an effect, and consequently longer time spent over it: from a quarter, or half an hour, at first it increases till hours are required, and a great part of the night is wasted in it instead of being spent in sleep. The smokers lie down in couples across a wide couch with a small stool-like table between them containing the opium-tray, on which are the pipe and pipe bowls, opium lamp, and the different instruments used in connection with the pipe. Taking up the pipe one of the smokers lifts up a small quantity of opium on the end of a long needle-like instrument. The bowl of the pipe is held over the lamp, and the drug, which has been already prepared so as to be of the consistency of treacle, is worked by him in the heat of the flame into the small orifice of the pipe-bowl. This takes some time, and when all is ready, a few whiffs exhaust it, and the whole process has to be gone over again, each smoker often taking the preparation of the pipe in turn. Opium-smoking induces laziness, idle habits, and unwillingness to exertion, shortens life, and diminishes vitality.

'Among the well-to-do, with healthy constitutions, good food, comfortable surroundings, and especially if there

be pressing business to attend to, the drug may be used for a lengthened period without any apparent deleterious results, but at the same time it will be observed that any indulgence in the vice, even under the most favourable circumstances, diminishes functional activity in the nervous system, impairs and arrests the process of secretion, and ultimately produces structural changes in important organs, and a general undermining of the constitution all round. Although the effects are more gradual, they are none the less sure. Vital resistance to its evil effects is soon diminished as the smokers become poor, thus depriving the victims, not of opium, for the supply must increase with the craving, but of the necessary sustenance, thus enfeebling the system, and rendering it more susceptible to its evil influence. * * * * * * Sooner or later retribution overtakes them, and they are suddenly cut off. * * * * That there is no more harm in its continuous use than smoking the mildest cigarettes is an utterly absurd statement. It is pernicious in itself apart from its too frequent conjunction with other well-known social evils. In such cases opium tells with redoubled violence. * * * * * * The reasons for believing the habit to be harmless and that it can be abandoned without suffering, have been made by some to depend upon the body-weight of the smokers when admitted to gaol and once a week afterwards. The weight is not much affected, provided the habit is not great, nor of great duration, and the material surroundings are good.'

Book recommended.—'The Evils of the use of Opium,' by J. Dudgeon, M.D.

PHILOSOPHY.—We do not propose to enter on a long dissertation on Chinese Philosophy, whether it be ethical as applied to every-day morals, with their five virtues; or cosmogonal, as applied to the evolution of the finite from the infinite, the conditioned from the unconditioned, and the production of light and darkness. Here one appears to be on solid ground, but when one follows out the reasoning and statements of the ancient philosophy, and comes on stalks of milfoil, and the carapax of a tortoise, the eight diagrams, the eight

trigrams—notwithstanding the assurance that 'it is very probable that there is underlying' them, the trigrams, 'a definite system of natural philosophy'—it all appears to the foreign reader, who has not imbibed the true Chinese spirit which sees 'good in everything' Chinese, to the uncivilised barbarians that the most of us are outside the pale of the Middle Kingdom, a system of hocus pocus, and the feeling is but little modified though one is assured that the Grand Plan is typified in them, and that the dual principles of nature are working in their midst, and that they 'typify the transformation which the dual principle of Heaven and Earth undergoes in the phenomenal changes of nature.' This is all *caviare* to the Westerner, who has no taste for Chinese delicacies. To the general reader it all seems incomprehensible and unfathomable. The ancient philosophical worthy who devised these mystic combinations appears to the common mind to have lost himself in the maze of his dreams. How incoherent the 'Yik King' ('the Classic of Changes') is, which deals *ad nauseam* with these diagrams and their commutations, may be gathered from the fact that Professor Terrien de Lacouperie asserts it to be a wordbook of Accadian or Babylonian words, but the Chinese, by the aid of commentaries, have read sense and meaning into what would otherwise baffle the common intellect to fathom.

One turns with more pleasure to the speculations of the heretical Micius (Mih Tsz), who, shunned by the unappreciative orthodox Chinese scholars, laid it down as a principle 'to love all equally;' and the brilliant Chwang Tsz's paradoxes, his fables, his mysticism, are all more congenial to the Western mind—more practical in their bearings, notwithstanding all the defects and errors, than the dry sticks of the milfoil and the harder shell of the tortoise, who withdraws under his *testudo* and resists all the prying efforts of the seekers after knowledge.

We might wander amidst the speculations of different writers subsequent to the Confucian age, when many were 'distinguished for the boldness of their theories and the

freedom of their utterance,' where, besides the names already mentioned, may be cited those of Licius (Leih Tsz), Mencius, Sun Tsz, and others; nor can we follow the mazes of the speculative philosophy, which 'sprang suddenly into existence' under the Sung dynasty. In fact, the whole subject is a vast one, diverging into many branches, and worthy of an exhaustive treatise dealing with it alone. We refer the reader to our article on Taouism in this book for some notice of Chancius (Chwang Tsz), with his vivacity and delirious fertility of imagination, whose writings have been described as 'a storm of dazzling effects.'

Books recommended.—Articles entitled 'Fragmentary Studies in Ancient Chinese Philosophy,' by Rev. E. J. Eitel, Ph. D., in 'China Review,' Vol. 15, p. 338, and Vol. 17, p. 26. The prolegomena to Vol. 2 of Legge's 'Chinese Classics,' and the 'Classic of Changes,' translated by the same author. 'The Doctrine of the Chi,' a very interesting paper by Chaloner Alabaster in 'The China Review,' Vol. 18, p. 299. 'The Doctrines of Confucius. A Systematic Digest, according to the Analects, Great Learning, and Doctrine of the Mean, with an Introduction on the Authorities upon Confucius and Confucianism,' by Rev. E. Faber, TH. D., translated from the German by P. G. von Moellendorff. 'The Mind of Mencius, or Political Economy Founded upon Moral Philosophy: A Systematic Digest of the Doctrines of the Chinese Philosopher Mencius, B.C. 325. The Original Text classified and translated, with notes and explanations by Rev. E. Faber, TH. D., translated from the German with notes and emendations by Rev. A. B. Hutchinson.' 'The Divine Classic of Nan Hua, being the works of Chuang Tsz, Taouist Philosopher,' by F. H. Balfour, F.R.G.S. 'Chuang Tzŭ, Mystic, Moralist, and Social Reformer,' translated by H. A. Giles, contains an interesting note, occupying twenty pages, on the philosophy of Chaps 1-7, by Rev. A. Moore, Oxford, pointing out the parallelisms of thought and reasoning between the Greek philosophy and the Chinese. 'Remarks on the Ethical Philosophy of the Chinese,' by Dr. Martin, in his 'Han Lin Papers.' A paper by Rev. Griffith John, in Journal N. C. Br. R. A. S., Sept. 1860, and one by Rev. J. Edkins in same Journal for May, 1859. 'The Philosophy, Ethics, and Religion of Taouism, chiefly as developed by Chwang Tsz,' by W. P. Mears, M.A., M.D., in 'China Review,' Vol. XIX, p. 225.

PIDGIN-ENGLISH.—When foreigners settled in China, finding the language difficult to learn, and the Chinese finding English nearly equally difficult for them to acquire, a middle course was struck and the outcome was the mongrel talk, called pidgin-English. We say struck a middle course, for the words employed are generally English modified to suit the defective pronunciation of the Chinese. For example, the letter *r* is dropped and *l* substituted, while the

idiom is Chinese, and, in the absence of inflection and declension, the Chinese is again copied. The result has been a most wonderful gibberish, especially when talked in its purity. It is, of course, not at all like Chinese, and is so unlike English, that new-comers require to learn it. The difference between it and proper English was once unconsciously expressed wittily by a Cantonese shop-keeper, who, finding himself at a loss to understand the correct English spoken by a new arrival, turned to his friend, an American, and said: 'Moh bettah you flen talkee Englishee talk, my no sabbee Melican talk.' A very few of the words employed in pidgin-English are Chinese so distorted as to be almost past recognition, while Portuguese, Malay, and Indian have also added a few words to the vocabulary. Some residents have occasionally amused a leisure hour by putting some of the gems of English literature into this jargon, with the result that diamonds of the first water have been changed into ashes. The soliloquy in Hamlet commencing, in pidgin-English, 'Can do, no can do, how fashion,' as well as 'Excelsior,' and many other pieces have shared this fate. We give a specimen at the end of this article, but very few of any of the pieces put into this lingo represent it as it is really spoken, as *bs*, *gs*, *ds*, and *rs* are all left in, letters which, when the Chinese speak it, are not pronounced, but *ps*, *ks*, *ts* and *ls* are used instead. The pidgin-English, as usually written, represents it as spoken by the foreigner, but not as spoken by the majority of Chinese, and the latter we would maintain is the proper pidgin-English.

Fortunately for all concerned, this dialect of English, which has had an existence of more than half a century, seems doomed at last. The extended acquisition of some knowledge of English on the part of the Chinese, is superseding its use, we are thankful to say. One very curious feature in the employment of pidgin-English, is to find Chinese from different parts of the empire, who, on account of the difference in the language, are unable to converse together, occasionally forced to use it, in order to be able to hold any communication with each other.

EXCELSIOR!

That nightey tim begin chop-chop,
One young man walkee—no can stop.
Maskee snow! maskee ice!
He cally flag with chop so nice—
Topside Galow!

He too muchey solly, one piecee eye
Look-see sharp—so—all-same my,
He talkey largey, talkey stlong,
Too muchee culio all-same gong—
Topside Galow!

Inside that house he look-see light,
And evely loom got fire all light,
He look-see plenty ice more high,
Inside he mouth he plenty cly—
Topside Galow!

Olo man talkee 'No can walk,
By'mby lain come—welly dark,
Hab got water, welly wide.'
'Maskee! My wantchey go topside.'
Topside Galow!

'Man-man,' one girley talkee he;
'What for you go topside look-see?'
And one tim more he plenty cly,
But allo-tim walkee plenty high.
Topside Galow!

'Take care t'hat spoil'um tlee, young man,
'Take care t'hat ice. He want man-man.'
T'hat coolie chin-chin he 'Good night,'
He talkee 'My can go all light.'
Topside Galow!

Joss-pidgin-man he soon begin,
Morning-tim t'hat Joss chin-chin,
He no man see—he plenty fear,
Cos some man talkee he can hear
Topside Galow!

T'hat young man die, one large dog see
Too muchee bobbely findee he.
He hand blong colo—all-same ice,
Hab got he flag, with chop so nice.
Topside Galow!

MORAL.

You too muchee laugh! what for sing?
I tink so you no savvy what ting!
Supposey you no blong clever inside.
More betta *you* go walk topside!
Topside Galow!

Book recommended.—Leland's 'Pidgin-English Sing-Song' contains a vocabulary, and many pieces put into pidgin-English.

POETRY.—The East is the land of poetry. Here nature is found in her happiest moods: she lavishes all the tints of her wonderful palette on her gorgeous sunrises and sunsets; she instals her electric lights—the bright stars in the blue depths of the unfathomable sky—and so pure is the atmosphere, that one can see beyond their clear shining into the illimitable space; her full-orbed moon floods the whole landscape with a silvery light but seldom seen in the West; the sun glows with such an intense heat, that, aided by the tropical showers, the earth is clad with a hot-house growth of plants and shrubs; nor are her grander moods unrevealed to man, for towering crag and rugged mountain hem in the meandering river, and the soft lights of sunset play amidst their gloomy rocks and sheltered ravines, while the noon-day clouds cast passing shadows on the lovely scene; anon amidst the thunder of the storm and the vivid flashes of the lightning the God of Nature reveals Himself, while all the latent forces of destruction seem let loose in the howling and whistling wind, the dashing wave, and the fierce battling of the elements of the dreaded typhoon.

The Chinese have been the worshippers of nature for centuries and millenniums, both in the literal and figurative sense of the term: long before we in the West awoke to her wild charms and sylvan beauties, ages before the ponderous Dr. Johnson saw nothing to admire in the wild Hebrides and the rugged mountains of Scotia, the Chinese had sung the praises of similar scenes in their native land: 'Chinese poets manifested a passionate love of nature thousands of years before Scott or Wordsworth.' A suggestion, a reference, a line, or a word points to some aspect of nature, such as—

'The white clouds fly across the scene,'

to find its response in the next line of—

'The distant hills are clothed in green,'

while others will revel in some descriptive piece of solitary scenes.

But unfortunately much Chinese poetry is incapable of translation: it loses its essence in the transfer into another and barbarian speech, and becomes tame prose, and prosy at the best. As the wild flowers which adorn the hill-sides in this land, with their bright pinks and rich crimsons, soberer mauves and clear pure whites, when gathered by the enthusiastic botanist and treated by his careful hands with the greatest tenderness, fade and wither, lose their fresh bloom and bright tints, turn to a uniform brown and black, and smell musty and dry; so the flowers of Chinese poetry lose their freshness and beauty—the sparkle of wit and the point of allusion are lost to unappreciative Western ears, the rhyme and rhythm are gone, and they are interesting alone to the sinologue's ear. Occasionally, however, by a happy chance, the brightness and sparkle of a ballad or song are retained, or even improved upon, as in Stent's translations.

The Chinese language lends itself readily to the poetic art—harsh consonantal sounds are wanting, and the combination of consonants and vowels is often musical. Though largely monosyllabic, the diphthongs give a somewhat dissyllabic character to many of the words. The cadence and modulation required are to be found in the tones of the Chinese language, and every word takes the place occupied by a metrical foot in our Western poetry.

One of the classical works of the Chinese, the Shi-king, is a collection of ancient songs, &c. 'The bulk of these curious vestiges of antiquity * * * do not rise beyond the most primitive simplicity, and their style and language, without the minute commentary, would often be unintelligible.'

Epics and pastorals are not found in Chinese poetry; but almost every other description is to be seen, as well as poetic effusions of a character unknown in the West, such as proclamations by the Magistrates in rhyme.

A poem of great repute among native scholars is 'The Dissipation of Sorrows,' written by Yuh Yuen (B.C. 314), whose untimely end is commemorated by the annual Dragon Boat Festival (see article under that heading).

Poetry flourished most in the T'ang dynasty, in the ninth and tenth centuries, which have been described as the Augustan age in China of poetry and letters. 'The collected poems of the * * * T'ang dynasty have been published by Imperial authority in nine hundred volumes.' Among the most celebrated poets of this time is Li Tai-po, whose works were published in thirty volumes, an anacreontic poet whose adventures are famous, as well as his sonnets. He attained high government distinction, but was drowned, falling overboard from a boat when under the influences of his favourite wines. He is thus described by one writer: 'the best known of China's countless host of lyric poets famous for his exquisite imagery, his wealth of words, his telling allusions to the past, and for the musical cadence of his verse.'

Dr. Edkins describes Li-Tai-po's characteristics as a poet, as follows:—

'This poet is fond of deep passion, fear and pathos. All his power is devoted to the production of these sentiments in the reader's mind. He loves quick transitions, and one touch is enough for one thought. Another thought crowds after it, and then a third. ° ° ° ° ° ° Burns collected old songs, and infused them with the fire of his genius. That class of Western poets, of whom Burns is a shining example, would be the fit companions of Li Tai-po, whose poems are often filled up with lines gathered from the wide range of early-song literature. ° ° ° ° ° ° ° Li Tai-po had a consciousness of power, and this made him careless in regard to rules. He uses short lines whenever he pleases, and it is often hard to punctuate his lines. His nation admires him so much, that when he is irregular in the choice of his words and the length of his lines, they still praise him. His genius was intuitive. No one took less time than he to write. No one made such leaps from one subject to another as he did. This recklessness was a great aid to him, because he did not need to take time to polish his style and smooth down his roughnesses. He vaulted over difficulties and expected his reader to follow him, without asking: Why this leap? or, Where is my master intending to go? He left the reader to fill the gap, and he himself always wrote brilliant sentences, and dealt in the pathetic and the sublime. All faults are readily forgiven if a writer can do this, for there is nothing that readers so much delight in as in having the tender sentiments of the heart stirred from their depths. Our poet wrote verses as he travelled, and his poems are a running comment on his visits to various localities in his native country.' The manner in which he was able 'to find in the sounds of nature the interpreter of his thoughts, and to throw himself into nature ° ° ° is proof of his high character as a poet. Here he seems to resemble Wordsworth, who, with Coleridge, passionately loved every wild and sublime

scene in nature, but was not less moved by quiet landscapes. His heart was open to every suggestion that could be made to spring from wheat field, grove, or sunset glory. ° ° ° ° ° ° But he greatly exceeds Wordsworth in popularity, having a whole nation at his feet, and there is to the present time no diminution of his fame.'

We give one or two specimens of Li Tai-po put into English:—

A VISIT TO THE CLEAR COLD FOUNTAIN.

Alas, that day should lose itself in night!
I love this fount so clear, so passing cool;
The western glow pursues its waters flow:
The wavelets symbolise my silent thoughts,
And murmur forth a wordless hymn of praise,
I watch the moon among the clouds so grand,
The waving pines, athwart the sky so tall
Anon do blend their rustling with my song.

A VISIT TO THE RAPIDS OF THE WHITE RIVER.

I cross the stream just as it starts to life,
From man and all his deeds afar I roam.
The isles are clad in nature's living hues,
And set in scenes of sweetest beauty rare.
The deep-blue sky is mirrored in the stream,
Whose broad expanse reflects the passing clouds.
I watch them as they sail away to sea,
My leisured mind next wanders where the stream
Is full of fish that dart adown its course,
The setting sun doth end my day-long songs,
By silv'ry moon-lit rays I hie me home
To where my humble cot a-field doth lie.

Tu Fu was another poet of the T'ang, and one of some distinction, who has been described as 'one of China's greatest men in poetic genius.' The Chinese rank him 'as second only to Li Tai-po.' 'He lived in the eighth century, dying of hunger in A.D. 768 * * * * in a temple in which he had been compelled to take refuge.' We give one specimen of Tu Fu's poetry acknowledging our indebtedness for material assistance in the rendering we give to 'Gems of Chinese Literature':—

THE DESERTED WIFE.

Once fair beyond the fairest dame on earth,
Within the mountain dell I live perdue;
And scion of a virtuous house I am,
Though shrubs and trees are now my sole support.
Our troubles came within the walls amain:
Not long ago my brothers met their end.
Their rank was high. Alas! it mattered not;

For e'en their stiff cold clay was lost to us.
I care not for the present age, no charms
It hath for me. Life flickers like a wick:
A passing breath blows all our joys away.
A new fair wife, as fair as clearest jade
Is now my husband's love in place of me.
The libertine hath turned away from me.
Th' acacia knows the hour to close its leaves,
The turtle-dove without its mate doth pine;
He only sees the new wife's witching smile,
He heeds not how his former love doth weep.
Upon the mountain top the rill is clear;
But at its foot the stream is muddy, thick.
My maids go out to sell my lustrous pearls;
And with a wisp they mend the patchèd roof.
I pluck the wayside flowers, but wear them not;
And then I gather cones from off the firs.
My broidered sleeve is thin for gusty winds,
As morn and eve I lean my pensive form
Against the tall bamboos with drooping sprays.

Another famous poet was Su Tung-po, of the Sung dynasty, which has been described as the Elizabethan age of Chinese letters. His poems are contained in one hundred and fifteen volumes. He was 'an official of remarkable talents, a statesman, poet, essayist, and man of letters,' who spent many of his latter years under a cloud, being banished to the south of the empire, a punishment he partly brought on himself, owing to his satire. Of him it has been written that 'under his hands, the language of which China is so proud, may be said to have reached perfection of finish, of art concealed. In subtlety of reasoning, in the lucid expression of abstractions, such as in English too often elude the faculty of the tongue, Su Tung-po is an unrivalled master.' We give also a few specimens of Su Tung-po's poetry. The first we extract from 'Gems of Chinese Literature.'

THE SONG OF THE CRANES.

Away! away! My birds, fly westwards now,
To wheel on high and gaze on all below;
To swoop together, pinions closed, to earth;
To soar aloft once more among the clouds;
To wander all day long in sedgy vale;
To gather duckweed in the stony marsh.
Come back! Come back! Beneath the lengthening shades,
Your serge-clad master stands, guitar in hand.
'Tis he that feeds you from his slender store:
Come back! Come back! Nor linger in the west.

Su Tung-po's eulogies of departed worthies are fine specimens of writing. He 'never failed to clothe his thoughts in beautiful language,' 'with great facility he collects all the meritorious deeds of his heroes, and places them in a very strong light; he then makes some allusion to the ages long gone by, and traces their resemblances to celebrated personages concluding with his own panegyrics. These eloquent pieces were not only printed but also engraved on solid stone.' We give one of these eulogistic inscriptions.

IN MEMORIAM: HAN WEN KUNG.

High mounted on the dragon's back he rode
Aloft to where the dazzling cloudlands lie;
The glory of the sky he grasped amain;
The splendour of the stars, his sparkling robe.
The zephyrs' breath him gently wafted on
From earth's domain up to the throne of God.
On earth his practised hand swept off the chaff,
The husks which hid the grains of truth from sight.
He roamed the wide world o'er from pole to pole,
From east to west his rays so bright were shed,
And nature's darkness clothed upon with light.
The third amidst the three of genius great,*
His rivals strove in vain to reach his height,
And panted, dazzled by his glory's glare.
Buddha was cursed by him; his priests denounced.
His sovereign's wrath was poured upon his head.
He journeyed to the distant South afar;
And passed upon his way the grave of Shun;
And wept, wept o'er the daughters of ancient Yao.
The spirit of the deep before him went,
And stilled the noisy waves tumultuous roar.
As 'twere a lamb the monster fierce he drove.†
In heaven above the golden harps were still,
And God was sad, and called him to his place
Beside his throne. I now salute him there,
And now present to him my offrings poor:
The red lichee, the yellow plantain fruit.
Alas! Why lingered he not then on earth;
But passed so soon away with flowing locks
Into the future world—the great unknown?

* The other two were Tu Fu and Li Tai-po.

† Referring to the crocodile which he is said to have driven away.

Poetry is held in high estimation by the Chinese. Capping verses is a pastime of scholars; and at the competitive examinations the candidates have to try their hands at the composition of verse. This mechanical art they have first to learn at school, as, with us, boys waste their time at public schools and colleges in composing Latin verse. The consequence is, that all the educated men are verse-makers—we cannot call such poets. To this cause is partly due the mechanical structure of much of Chinese poetry, but it is also due to the peculiarities of its construction. Nor is the art of poetry confined to men, China has had her burning Sapphos who 'loved and sung' and her lyric Corinnas. The lower classes are passionately fond of the recitations of ballads by men who go from house to house for that purpose.

We append a piece translated by the late G. C. Stent's facile pen:—

'CHANG LIANG'S FLUTE.'

'Twas night—the tired soldiers were peacefully sleeping,
The low hum of voices was hushed in repose;
The sentries in silence a strict watch were keeping,
'Gainst surprise, or a sudden attack of their foes.

When a mellow note on the night air came stealing,
So soothingly over the senses it fell—
So touchingly sweet—so soft and appealing,
Like the musical tones of an aërial bell.

Now rising, now falling—now fuller and clearer—
Now liquidly soft—now a low wailing cry—
Now the cadences seem floating nearer and nearer—
Now dying away in a whispering sigh.

Then a burst of sweet music so plaintively thrilling,
Was caught up by the echoes who sang the refrains
In their many-toned voices—the atmosphere filling
With a chorus of dulcet mysterious strains.

The sleepers arouse and with beating hearts listen,
In their dreams they had heard that weird music before;
It touches each heart—with tears their eyes glisten,
For it tells them of those they may never see more.

In fancy those notes to their childhood's days brought them,
To those far-away scenes they had not seen for years;
To those who had loved them, had reared them and taught them,
And the eyes of those stern men became wet with tears.

Bright visions of home through their mem'ries came thronging,
Panorama-like passing in front of their view;
They were *home-sick*, no power could withstand that strange longing,
The longer they listened, the more home-sick they grew.

Whence came those sweet sounds? Who the unseen musician
That breathes out his soul which floats on the night-breeze
In melodious sighs—in strains so elysian—
As to soften the hearts of rude soldiers like these?

Each looked at the other, but no word was spoken,
The music insensibly tempting them on:
They *must* return home:—ere the daylight had broken,
The enemy looked, and behold, they were gone!

There's a magic in music—a witchery in it,
Indescribable either with tongue or with pen;
The flute of *Chang-Liang*, in that one little minute,
Had stolen the courage of eight thousand men.

Books recommended.—'The Poetry of the Chinese,' by Sir. J. F. Davis. Bart, K.C.B., F.R.S., &c. An article on 'Chinese Poetry,' by the late Sir Walter Medhurst, in 'The China Review,' Vol. IV., p. 46. 'The Jade Chaplet,' by G. C. Stent; 'Entombed Alive, and other Verses,' by the same author. For accounts of Su-Tung-po, see 'China Review,' Vol. I., p. 32, where two or three further specimens of his poetry are given, and Vol. XII., p. 31. 'The works of Su-Tung-po,' an article in 'The Chinese Repository,' Vol. XI., p. 132. 'Li-Tai-po as a Poet,' a short account of Li-Tai-po's poetry in 'The China Review,' Vol. XVII., p. 35.

POSTS.—There is no Post Office department in the Chinese Government similar to our General Post Office and its branches. The Supreme Government sends its despatches by means of couriers, who are under a department of the Board of War, and for whom relays of horses are provided; the greatest speed attained by these Government couriers is 200 miles a day. This courier service is simply for governmental purposes; the common people do not share in its advantages and conveniences. Commercial enterprise provides for the general community a system of local posts 'entirely independent of the State.' In most places, of any importance, letters are received by certain shops or agencies, and on payment of a sum, its amount being contingent on the distance the letter or parcel of silver, &c. has to be carried, it will probably have a good chance of reaching its destination. To better secure this result, it is sometimes customary to write on the envelope that a certain further sum will be paid to the postman on delivery, who has thus an incentive to try and

find the addressee. The postage from Hongkong to Canton is twenty cash (2 cents), but from Hongkong to Fat-shan, which is about twelve miles further than Canton, it is double that amount, viz., forty cash; this is only an instance of one of the advantages which would result were foreigners allowed to run steamers on all the inner waters of the Chinese Empire, for there are regular lines of American river steamers running between Hongkong and Canton.

Sir Robert Hart, the Inspector-General of the Imperial Maritime Customs, has established a postal system, between Peking and Shanghai &c., which is of great benefit, not only to the Customs service, but to the foreign mercantile community. When the northern ports are ice-bound, a courier carries the letters; and a series of postage stamps are in use of different denominations, such as one, two, and five candarins, having a dragon in the centre. It is to be hoped that this will be the nucleus from which shall expand a general postage system for the whole of China.

Book recommended.—A short article in the 'Cornhill Magazine,' re-published in 'The China Mail' of the 20th August 1891.

PORCELAIN AND POTTERY.—The word porcelain, it is said, was introduced by the Portuguese, who first brought such ware in any quantity to Europe from China. The name 'refers to the exterior appearance resembling the shining white of the *Cypræa* or porcelain shell (Portuguese *porcellana*).'

'The Chinese from the most ancient times have cultivated the art of welding clay, and they claim the invention of the potter's wheel, like most of the great nations of antiquity.' Like the origin of many Chinese things, the invention of porcelain is shrouded in the mists of antiquity, and no certain date can be assigned to it. 'It is generally ascribed by them to the ancient Emperor Shun, who is supposed to have reigned during the third millennium B.C.; but some attribute it to his more famous predecessor Huang-ti, who is given a Director of Pottery' among the officers of his court. In a book published in the Chow dynasty 'there is a short section

on pottery, in which the processes of fashioning on the wheel and moulding are distinguished. Among the productions we read of coffins, sacrificial wine jars and altar dishes, cooking utensils and measures, all made no doubt of simple pottery, and it is doubted whether this was ever covered by a vitreous glaze, the employment of which is so ancient in Egypt. Different potteries are mentioned in the Wei and following dynasties.' 'The manufacture of articles of pottery for domestic use then was known to the Chinese as early as B.C. 1700.' Unfortunately, the term used for porcelain in Chinese is one of those words which every language possesses, namely, words which have changed from their original significance—this word having first been applied to all pottery affords no sure clue for fixing dates as to the original production of porcelain. St. Julien places the invention of porcelain as early as between B.C. 185 and A.D. 83. 'It has been objected to this, with justice, that the Chinese statements on which he bases his theory are, like those of Marco Polo, very superficial and indefinite, and most probably relate to quite other clay-wares.' Therefore, the statement that porcelain was produced in the Han dynasty (B.C. 206 to A.D. 220) is unfortunately incapable of proof. Were it possible to discover any indubitable productions of that epoch, all doubt might be set at rest, but at present it is not known that any exist. Were archæology more of a science among the Chinese than it is, some hope might be entertained that such would be the case. Some have been sceptical enough to suppose that it was not known 'long, if at all, before the Ming dynasty (A.D. 1368),' while again on the other hand it is asserted that porcelain was invented when, in the middle of the ninth century, certain pieces were produced of a white colour, like ivory, and giving a clear sound when struck. The cups produced at Ta-i, of this ware have had their praises sung by T'o-fu, a poet of the T'ang dynasty (see article on Poetry). The decorations were effected before the baking and were not elaborate, being confined to such subjects as fish, flowers, &c. 'This was the time when the cobalt decorations under glaze were first

employed, which from then till now have played such an important part in the ornamentation of Chinese porcelain, especially for domestic use among the Chinese themselves.'

'At whatever period or by whatever happy chain of circumstances porcelain was invented, we have tangible evidence that the Chinese potters produced wonderful works at a very early period of our era, and have gone on producing them up to our own day. Speaking on this subject M. Phillippe Burty remarks:—"The Chinese ceramists succeeded to a marvellous degree in their manipulation of porcelain; in their hands it became a truly magical substitute, receiving every form and gradation of colour that caprice could dictate. In their porcelain productions we have proof that the decorative taste and imitative skill of the Chinese artists are almost faultless. You see, for instance, * * * * a carp and carplings with distended gills slipping amongst a clump of reeds; a garden rat devouring a peach; a toad crawling up the involuted root of a bamboo; or a beautiful water-lily in full bloom, forming a cup, of which the tea-pot is so constructed that not only have its concentric, moveable rings been carved out of a solid mass, but they revolve upon each other, causing us to wonder how adherence could have been prevented in the firing. The origin of the great superiority of the Oriental potters is, that they start, in nearly all instances, with a more or less free or capricious imitation of some natural production; and the article, peculiar in outline and treatment, will, however, readily suggest to the mind some affinity with the real object. All the productions of the natural world, and, indeed, the beings and monsters with which they crowd the supernatural world, are alike resorted to for fresh inspiration; and their habits of careful observation of nature supply them with countless delicate subtleties."'

'It is unquestionably to this great appreciation for, and unremitting study of the works of nature that we are indebted for the marvellous variety of works produced by the artists of China and Japan. No one can review a collection of Oriental porcelain without being struck with the masterly

handling of form and colour it displays. In flower vases, perfume burners, and water vessels, every shape that the mineral, animal, and vegetable kingdoms could suggest has been adopted, and the colouring studiously imitated.' 'The early porcelain of the Chinese appears to have been remarkable for its form, and the beauty of its material. At one time, it is probable, white porcelain only was made; but it is evident that at a very early date the art of covering the pieces with a rich coloured enamel had been invented, and also the mode of producing the crackled appearance in the enamel discovered. Many varieties of white porcelain have been produced by the Chinese potters, and some are of great beauty, not only on account of the perfection of their paste, but likewise from the tasteful manner in which they are decorated. Some have flowers or conventional designs, carefully modelled in relief, while others have designs so engraved that they are visible only when held up to the light.'

'The old Chinese potters do not appear to have worked in grooves, or styles, beyond what a limited demand on the part of their patrons rendered necessary. No sooner had some experiment or accident introduced a new colour, combination of colours, or some peculiar surface decoration, than articles were produced suitable for the display of the same; and we are of opinion that in many cases such essays were never repeated, until attempted in the recent periods of imitation to meet the demand of European collectors. There are, no doubt, such things as unique Chinese porcelain in the cabinets of collectors in China and Europe, and it is highly probable that they have been unique from the day of their fabrication. Many specimens, now so much prized, may have been spoiled pieces in the eyes of their makers, and, not turning out to be what was desired or expected at the time, were never repeated. This argument applies to the highly curious, and at times extravagant specimens of the splashed or enamelled ware which are met with, and which carry with them evidences, in their distorted shapes and slag-like vitrification, of their accidental decoration.'

The paste of porcelain-ware is prepared usually from two ingredients; these are finely mixed and pulverised: the one is known as *kaolin*, so called it is said from a hill to the east of the Chinese Imperial Porcelain Manufactory, King-teh-chin, *kao* meaning high in Chinese, and *lin* (properly *ling*) a ridge or high peak, 'which hill, however, does not yield the product of decomposition which we in Europe call *kaolin* ("porcelain or pipe clay") but a phyllite, whose chemical composition resembles that of the Swedish Hälleflinta (?);' the other ingredient consists of some mineral 'rich in silicic acid, the so-called flux—usually felspar or pegmatite, porcelain stone (* * * these porcelain stones, which are wanting in our pottery industry, contribute greatly to that of China and Japan) or some other white-burning form of quartz, is used in the finer ceramics.' The proportion of the two and the degree of heat in firing depend upon whether porcelain or faïence is to be produced. Some of the colours which were used by the Chinese six hundred years ago to decorate their porcelain 'we are not yet able to imitate.'

The white Ting porcelain would appear to have been in existence during the seventh century. The Ting-Yao was made at Ting Chau in Chih-li, whence its name. It was also known as white Ting porcelain from its colour being mostly of a brilliant white. It is probably one of the oldest kinds. There were three varieties of it—plain, smooth, and that having ornaments in relief. The sign of its being genuine is that of having marks like tears on it. It is to be distinguished from the creamy white of another species of porcelain, the Kien-yiu made in Fuh-kien. Commencing with the beginning of the seventh century it seems probable that the manufacture of porcelain 'began to flourish in various parts of the Empire.' Of the different kinds produced during the T'ang dynasty no specimens, as far as is known, are extant, but those of the Sung period are to be found in the market; these from their age command a good price. Unfortunately, however, many of this period were of such a delicate make as to be unfitted for survival during the centuries that have intervened. Some, especially those of an

indestructible nature, have been handed down; the others are only known from the descriptions given of them in books. Amongst the best of them were the Ch'en and Ju kinds. The Ju was of a pale 'bluish-green.'

At the same time as the Ta-i cups, mentioned above, were produced at Yueh-chow for the Emperor's use, the class of porcelain styled Pi-se was made, the colour described as 'a hidden colour' has given rise to some discussion as to its precise meaning. So fine was certain porcelain made here that it was described 'as transparent as jade and so resonant as to be used in sets of twelve to play tunes upon.' But few, if any, specimens of these ancient examples of ceramic art are in existence. No kind of painted decoration appears to have been used before the Sung dynasty, as writers are silent about anything of the kind.

The tenth century is marked by progress, both in the perfected operations and in the art of the decorator, which felt the influence of Buddhism bringing Indian art in its train, and improving the taste of the natives. The Chinese describe the porcelain produced at this epoch (A.D. 960) in the following terms:—'Blue as the sky, bright as a mirror, fragile as paper, and sonorous as a plaque of jade-stone; they were lustrous and of a charming delicacy; the fineness of the crackle and the purity of the colour are distinguishing features of them: they eclipse by their beauty all preceding porcelains.' They were called by the highly poetical name of *Yu kwo tien tsing*, cerulean blue as it appears after the showers in the cloud rifts; they were highly valued and even broken fragments were treasured up as jewels would be, and formed into ornaments. We shall find that later on these were imitated with good effect.

Amongst numerous manufactories opened then throughout the Empire that of King-teh-chin in Kiang-si, established in A.D. 1004, takes the pre-eminence. It is still the Imperial manufactory and 'supplies all the fine porcelain used in the country.' It was almost wholly destroyed by the Tai-ping rebellion. A million workmen were employed there previous to that event, when they were dispersed, either joining the

insurgent ranks or dying of want; but according to latest accounts these manufactories are resuming their prosperity, five hundred kilns, it is said, are constantly burning.

Rapid progress was made in the art, and at the end of the tenth century coloured enamel was first applied on the pieces baked in biscuit, and various colours, such as several shades of violet and blue, as well as yellow, were used. Buddhist and Taouist figures, flowers, and the Chinese written characters, which have for so many centuries lent themselves readily to decorative art, all were employed, as well as fillets in relief.

The Chün is another of the oldest kinds of porcelain. The factories for its production were in existence in the tenth century, at the beginning of the Sung dynasty. One native work says: 'The highest quality consists of pieces having a colour as red as cinnabar, and as green as onion leaves and kingfishers' plumage, * * * and the purple brown colour of the skin of an egg-plant fruit, or of pieces red like rouge, green like onion leaves, and kingfishers' plumage, and purple like ink-black, these three colours being pure and not in the slightest degree changed during the firing.'

Kuan-yao, as its name implies, Mandarin porcelain, was produced in certain Government factories. Dr. Hirth describes the specimen seen by him as 'of a peculiar brownish green, a sort of bronze colour,' called by the Chinese *ch'a-ch'ing*, tea green, but the varieties described as of the Sung dynasty are 'white and thin like paper;' 'another was very much the same as *ko-yao* [the ancient céladon crackle] with three gradations in colour constituting their value, viz.: (1) a pale *ch'ing*-green; (2) a fallow white; and (3) gray. The *Ko-ku-yao-lun* speaks of *ch'ing*-green playing into pale scarlet, the shades being very different though; the best ones having the "crab's claw pattern," and "a red brim with an iron coloured bottom."'

Another division of porcelains was the *Lung-ch'üan-yao* and *Ko-yau*, 'the real old céladons' described as of 'a sea-green mixed with bluish or grayish tints, neither a decided green nor anything like blue.' The qualities it possesses

are 'thickness, heaviness, rich olive or sea-green enamel, white paste, and a * * * ferruginous ring on the bottom'—the paste which was originally white turned red in the fire. These were produced in the Sung and Yuen dynasties (A.D. 960 to 1368) and seem to have been carried by the current of mediæval Chinese trade into 'Arab possessions and other foreign countries.'

The crackled porcelain known as *tsui-k'i* in the thirteenth century was also a product of this first or primitive period of the ceramic art in China. 'The beautiful coloured ground tints, chalcedony, dull violet, yellow and Turkish blue, so much valued by collectors, began to be used in the thirteenth century.'

The second period, the Siuen-tih, comprises the reigns of Siuen-tih, Ching-tung, and King-tai, lasting from A.D. 1426 to 1465. Ceramic art was still in a formative stage at the commencement of this period, notwithstanding the advances made in the last period. Its characteristic type was the decoration of blue flowers under the glaze. This blue was the su-ni-po, and took after the firing a pale blue. This porcelain is highly esteemed by the Chinese. M. Palcoloque describes the pieces thus produced in the following terms:—'Elles ont, en effet, un charme doux de coloris et de composition, une pureté de ton, une delicatesse d'aspect qui n'ont jamais été surpassés.'

Red was also put into the enamel for the first time before the glaze was applied, being 'painted on the paste, so that the red designs shone through the glaze dazzling the eyes. It is described as obtained by powdering rubies from the West, but this is impossible.' It was a copper silicate; and the red for painting over the glaze was prepared from sulphate of iron and carbonate of lead. 'This mixture produced a fine coral red,' and, to procure a deep enough red, cornelian was employed.

Amongst other work produced at this time may be mentioned some pottery known by the Portuguese as *boccaro*: the fine kind of this ware was formed into teapots and other objects, while the coarser sort was employed as

ornamention on walls, it being used in the famous Porcelain Tower of Nanking, which was built A.D. 1415-1430.

The reign of Siuen-tih 'is celebrated for its porcelain, which is held [by some] to be the finest produced during the Ming dynasty; every production was of the highest artistic value. Cups were made of a bright red or of sky blue. The surface on some cups was granulated like the skin of a fowl or the peel of the sweet orange. There were vases crackled, like glass, or with veins as red as the blood of the eel, rivalling in beauty the porcelain of Jou-chou and the Kuan-yao. The bowls decorated with crickets were of extraordinary beauty.'

'The most flourishing period of Chinese porcelain making, however, like that of most other branches of its art industry, was during the Ming dynasty, especially in the second half of the fifteenth century. During this period its manufacture occupied a new position owing to the employment of many coloured decorations upon glaze, after the article had been baked. This was a new development, and was called 'the five-coloured porcelain,' because more than one colour was employed, but the number was not necessarily confined to five. We shall refer again to these under the Kang-hi period. With this advance the artist proceeded to more difficult subjects for decorative purposes, such as the human figure, historical, legendary, and religious, scenes and landscapes. Porcelains in which green predominated were particularly prized. 'Gold and gold purple were not used till the year 1690.'

The Third epoch, that of Ching-hwa, includes the reigns of Hung-chi, Ching-teh, Kia-tsing, and Lung-king, and lasted from A.D. 1465 to 1573. Blue porcelain was still manufactured, less pure materials being employed in place of the su-ni-po.

At the same time advances are noticeable in other points, such as arrangements of colours and skill in designs, &c. An improved quality of cobalt seems to have been used A.D. 1521 and a new dark blue was produced; the objects made in it commanded a high price.

'In the Ching-hwa period [that of the reign of that Sovereign A.D. 1465-1487] lived several celebrated artists.

One made jars which he decorated on the upper part with the *moutan* [tree peony] in flower, and below a hen and chickens, full of life and movement. There were also cups with handles, painted with grapes; wine cups, ornamented with figures and the lotus; others as thin as paper, painted with blue flowers; others with locusts. The enamelled were especially esteemed. The blue on the ware of this period is inferior to the Siuen-tih, but its paintings and colours surpass any that preceded them.'

Gilding which was first employed during the Yuen dynasty, was brought to perfection during the reign of Ching-hwa (A.D. 1465 to 1487).

'In the Kia-tsing period (A.D. 1522–1566) the dark blue vases were alone in favour.'

Immense quantities of porcelain were ordered to be manufactured for Imperial purposes in A.D. 1571: no less a number than 105,770 pairs of different kinds of things were ordered, and in A.D. 1583 as many as 96,000 pieces, but remonstrances were made by the censors, and in some instances, at all events, the amounts were reduced in number. This wholesale ordering and consequent enormous production has flooded the streets of Peking with porcelain of that date. 'where a street hawker may be seen with sweetmeats piled on dishes over a yard in diameter, or ladling iced syrup out of Ming bowls, and there is hardly a butcher's shop without a large Ming jar.'

The Fourth period is styled the Wan-lih period, though it covers the reigns of Tai-chang, Tien-ki, and Chung-ching of the Ming dynasty, as well as that of Shun-chi of the present or T'sing dynasty, and lasted from A.D. 1573 to 1662.

Green and the 'five coloured porcelains' were the chief products. Two drawbacks were experienced at this time: one was the giving out of the clay employed for the fine porcelain; and the other was the cessation of the importation of the blue—the Mahommedan blue as the Chinese termed it—just as, a century before, the su-ni-po blue had failed. To meet the new condition of affairs and to hide the grayish character

of the only products procurable with the materials at their disposal, a rich brilliancy of enamel was employed, and the importance attached to the outer surface hid the inferior products below.

During the reign of Lung-king, the last Emperor of the last period, as well as during that of Wan-lih, the first of the period now under review, 'the Imperial manufactory produced pieces which showed the greatest artistic skill.' The latter Emperor 'had cups for the altar as white as jade, and of extraordinary beauty. The glaze of the vases was creamy, "like a layer of congealed fat." The surface was granulated, as if covered with grains of millet, or like the flesh of a fowl; some are said to appear as if covered with buds of the azalea, and others shagreened like the peel of an orange.' During this same reign there 'lived a celebrated artist of the name of Ou, who excelled in poetry, writing, and painting. * * * * He withdrew from the world and retired to a manufactory, where he produced, in secret, porcelain, remarkable alike for its quality and the beauty of its colours. Among these the most sought after were large cups, ornamented with red clouds, brilliant as vermillion, and egg-shell cups, of dazzling whiteness, and so fine that some of them did not weigh more than twelve grains.' 'The white pieces of the Wan-lih' reign, 'were very celebrated.' 'The manufacture of porcelain continued at the King-teh-chin Imperial Potteries under the present dynasty (the Ts'ing or Manchu Tartars A.D. 1662) with equal success.' During Shun-chi's reign, however, as well as the latter part of the Ming dynasty, 'there seems to have been a great decline in the manufacture of fine porcelain; therefore little artistic work is found during this period.'

'The monochrome porcelain of the Ming and Kien-lung periods, the ruby, *sang de bœuf*, Imperial yellow, crushed strawberry, peach-bloom, moonlight blue, camellia-green, apple-green and other rare enamel porcelains of old China always have been, and still remain, inimitable.'

'The secret of the Chinese coloured enamel porcelain vases' consisted in 'the art of using vitrifiable enamels, which required the second firing over the glaze at a low temperature.'

The Fifth epoch is that of the reign of the Emperor Kang-hi (A.D. 1662–1723) in which the art of the manufacture of porcelain attained its greatest eminence as M. Paléologue says about it:—'C'est la belle époque de la porcelaine. Les procédés se sont perfectionnés, les ressources des céramistes et des peintres sont plus riches; d'autre part, les formes sont plus heureuses et mieux pondérées, la composition plus savante et plus variée; les colorations ont une harmonie douce ou une puissance d'éclat que les pièces anciennes, avaient rarement réalisées.'

Ysbranti Ides, ambassador to China from Peter the Great in A.D. 1692, speaking of the porcelain of the country says:—'The finest, richest, and most valuable china is not exported, or at least very rarely, particularly a yellow ware, which is destined for the Imperial use, and is prohibited to all other persons. They have a kind of crimson ware, [probably the *sang-de-bœuf*] which is very fine and dear, because great quantities of it are spoiled in the baking. They have another sort, of a shining white, purfled with red, which is produced by blowing the colour through a gauze, so that both the inside and outside are equally beautified with crimson no bigger than pins' points; and this must be very expensive, since for one piece that succeeds a hundred are spoiled. They have a kind of china purfled in the same manner with gold. Also a kind which looks like mosaic work, or as if it had been cracked in a thousand places and set together again without cement. There is another kind of violet-coloured china, with patterns composed of green specks, which are made by blowing the colours through a frame pierced with holes; and this operation succeeds so rarely, that a very small basin is worth two or three hundred pounds. They have a kind of white china, excessively thin, with blue fishes painted on the material between the coats of varnish, so that they are invisible except when the cup is full of liquor.'

The most of the porcelain of this period may be grouped under the four heads of white porcelain, green, rose, and coloured glaze.

This white porcelain was made in Te-hoa in the Fuh-kien province; the Chinese call it *peh-tsz*, that is 'white porcelain.' It 'is very lustrous and polished,' but it is very thick. It was used with good effect in the construction of statuettes of Buddhist idols. M. Paléologue thus describes one that he saw :—'Certaines statuettes faites de cette pâte ont un charme singulier; une déesse Kouan-yin, que nous vîmes à Pékin, avait, dans son immobilité hiératique, une délicatesse de formes, une grâce pensive, une douceur de physionomie et une suavité d'expression que n'ont jamais dépassées les plus beaux bronzes sacrés.' The white is not confined to one shade, but runs through all the varieties.

With regard to the green porcelain, two schools sprang up: one, while following the models of antiquity, introduced a grace and beauty and an improvement in style wanting in the old works. Flowers, sprays of trees, grasses, flights of birds, beetles, and dragon-flies, all lent their aid to the decorations of these objects, and the love of nature, so inherent in the Chinese, had full scope, while in combination with the dominant green, appeared red and touches of yellow, blue, and violet; the other school, while paying less attention to colouring, had able brushes and skilful hands, which were employed in depicting 'historical or religious scenes, full of life and movement,' but unfortunately an Imperial edict in A.D. 1677 put an end to the production of such scenes.

Several new colours were discovered about A.D. 1680. The rose colour had different shades of 'exquisite sweetness.' The commonest subjects employed were flowers and birds, amongst the former the lotus and chrysanthemum were favourites. This kind of porcelain, however, was further perfected in the following period. Of the remaining porcelains of this epoch, the céladons and the flambés are to be particularly noticed. With regard to the former they were not first produced during this epoch, but some manufactured now were perfect gems in brilliancy. 'Turquoise-blue, sea-green, and a suspicion of violet' is one description of what céladons are, and all these tints are often met blended in one piece. We must really again quote M. Paléologue, who is

so in love with his subject that he would make an enthusiast of any one almost. He says of these céladons: 'Les céladons dits "bleu de ciel après la pluie," en souvenir des porcelaines de Che-tsong dont ils étaient l'imitation, nous offrent les plus délicats spécimens de ce genre. Mais les céladons ornés de dessins gravés ou imprimés en relief dans la pâte du fond sont encore plus séduisants peut-être par les effets de modelé et de coloration que réalise la couverte accumulée sur le décor: la fluidité des teintes, la sorte d'ombre dont elles s'enveloppent par places n'ont jamais pu être reproduites dans les porcelaines de fabrication européenne. Notons enfin, dans le même groupe céramique, les céladons bleu empois dont la couverte, préparée au cobalt, a un aspect lumineux, semi-translucide.'

'Céladon porcelain is manufactured by applying the green glaze to the ware before it has been fired at all; by this means, the peculiar depth of surface is given to it, the burning process thoroughly incorporating the glaze into the body.' The spotted céladons which were the rage in France in the eighteenth century were also the products of this period.

There were some beautiful specimens of flambés at this time: one is described as resembling precious stones blended together; but it is in the next period that these works were the most finished.

During Kang-hi's reign crackled china was brought to perfection. 'Perhaps the most characteristic ware produced by the Chinese potters is the crackled. Many varieties of this ware exist, but they are all produced by the same means, namely, the unequal contraction of the glaze and the body. There is little doubt that the first crackled piece was the result of an accident, or what might as properly be called, a blunder; the glaze had not been of the usual quality, and in cooling, contracted so much more than the body, that it split into a thousand pieces.'

'The crackle glaze is highly esteemed by the Chinese, and in their hands has been made in many varieties quite decorative. There is a style of large crackle with the intervening space filled with a fine crackle, the fine cracks

never passing beyond the enclosing lines of the coarse. There are other specimens with zones of fine crackle, with intervening spaces without crackle, ornamented with markings to suit the fancy of the artist. But one of the most decorative crackles is produced by making the fissures of the first glaze as wide as possible, and then rubbing colouring matter into the interstices; the piece being again fired to fix these colours, after which a smooth transparent enamel is applied over all, often giving the piece the appearance of mosaic work.'

Amongst other noteworthy productions of this epoch are to be named the *tsang*, the enamel of which was serpent green, gold yellow, pale yellow, violet or light green; and this variety took all the colours of bronze.

A very curious coloration is produced on vases by the workman blowing the colouring, 'after the base colour' was applied, which was matter 'usually of a reddish brown' colour, 'through a piece of gauze fastened at the end of a tube of bamboo.' 'This metallic colouring strikes in a spray, and, after firing, the specimen has a fine metallic lustre not very unlike what is known as gold stone.' Some vases have been subjected to this mode of treatment more than once, receiving a miniature shower of different coloured rain. This kind of decoration is known by the name of soufflé, and the finest of it was produced during the Kang-hi period.

Quite a variety of these decorations was produced, one of which at least is very beautiful. By some means the colouring material was 'blown from the tube and' lighted 'upon the piece in small bubbles, some remaining as such, while most of them' broke and formed 'rings, many of the rings, in turn,' broke 'at their lower side, the colours running a little, often giving a beautiful agate appearance, in fact, such pieces are called agate specimens. Soufflé porcelain was also made in the Kien-lung period, but not of so fine a quality as' that just described.

'The best blacks were made in the reign of Kang-hi, and with their fine enamel some specimens are quite beautiful; the black is produced by uranium oxide. Plain

reds were not much used, it seems, during the time of Kang-hi, but a lovely tint was employed in connection with other colours in the decorations. * * * * * * What is known as the five coloured decoration, was introduced during the Ming dynasty, but brought to its greatest degree of perfection during the time of Kang-hi. The five colours are red, yellow, green, blue, and black. These are all produced from metallic oxides or minerals: no other colouring matter will stand the high degree of heat required to produce underglaze decoration. In using these colours in combination it required a great amount of experience and manipulative skill, and so the range of colours must necessarily be limited, for all material used must be of a character to fuse on the one hand before the fusing point of the paste, and on the other not evaporate and spoil the shade required while enduring the heat necessary for the underglaze firing; and then again, some colours are much more refractory than others; no two fuse at the same temperature. Therefore the most refractory colours must in all cases be applied first, then the piece fired to the fusing point of this colour, then for the shading of this colour more must be added to points requiring the heavy shades, and fused again until this colour and its tints are satisfactory, then the next refractory colour is applied in the same manner, firing to the fusing point, and so on until the last and most easily fusible colour has been applied, whereupon over all an enamel is fused which is less refractory than any colour. The fine specimens of the five colours have probably been fired from fifteen to twenty times. Then if the piece comes out at the last, finished, without break, crack, warp, or the colours having run, and possessing all the brilliancy and shading desired, the piece is valuable; many are spoiled during this fiery ordeal. With very limited exceptions the finest artists that ever existed in China lived during the Kang-hi period.' During this time Chinese porcelain was brought to its highest degree of perfection and artistic beauty, with, perhaps the exception of the beautiful Ming greens. The exquisite *sang-de-bœuf* when perfect is of great beauty. To describe

its brilliancy would be most difficult, yet, if attempted, one might say, take a plain, undecorated porcelain vase and immerse it in the freshest arterial blood, and, while dripping, fix the colour with a deep transparent enamel. While one piece is nearly perfect, a thousand are more or less spoiled in the firing. They come out of the kiln from the beautiful colour above described to a much darker red, often badly blotched: from the latter they run through all the shades until lost in an ash colour tinged with only the slightest blush of red. There is a beautiful blue which seems engraved into a creamy paste over which a liquid enamel is fixed, the enamel often being crackled, and also an exquisite white described as having the appearance of congealed fat. Perhaps with these exceptions, no Ming porcelain or decorations equal, in quality of paste, beauty of form, purity of enamel, brilliancy and happy combination of colours, and high artistic decorative skill, the porcelain made during the reign of Kang-hi.'

'With the exception of the beautiful blue and the creamy tinted white (often crackled), which belong to the Ming dynasty—these specimens are often rare—all other fine old blue and white china belongs to the Kang-hi period, often inaccurately marked Ming in Chinese characters on the bottom. Many of the specimens are very beautiful; they have a clear white ground and brilliant blue ornamentation, and have this virtue, that in whatever light, and from whatever distance the colour of the piece is seen, it is always blue. These blues are formed from cobalt oxide. All the fine yellow with a deep transparent enamel which lights up with a delightful brilliancy, was also made in the Kang-hi period: these are often decorated with a lively green, usually with a dragon,' a lion, 'or some mythical creature.' Yellow is the present Imperial colour. The turquoise variety was probably first made during this reign, and is among the most highly prized. The colour is derived from a copper oxide, and like the *sang-de-bœuf* of the Mings, it seems to have been somewhat incorporated with the glaze, which is translucent, and, if it can be properly expressed in words, would appear as though you were looking into a depth of brilliant colour;

when pure it is very beautiful, and has the property of retaining its character in artificial light. Green was the Imperial colour of the Mings, and was brought to a fair degree of perfection, having a jade-like brilliancy; in fact real jade was reduced to a fine powder and incorporated with ordinary colouring material, chronic oxide, so that in firing, a good jade green was the result. These fine greens were well preserved, but very much improved upon in true jade brilliancy during the Kang-hi period. The plain green of the Mings called *truité* is highly prized.'

'Towards the end of the reign of Kang-hi a new style of decoration appears in the "famille rose" distinguished by a totally different tone of colouring with its prevailing half tints and broken colours, including pink and ruby enamel derived from gold.' This kind of porcelain attained its highest excellence during the following reign, that of Yung-ching.

The Sixth epoch is that of Yung-ching and Kien-lung A.D. 1723 to 1796. The commencement of this period marked a new era in ceramic art, and the modern school may be said to have then begun. The artists of the modern school as regards the processes and technical skill are the equals of their predecessors, 'in some points they are even superior to them' as for example in the egg-shell china produced by them; but at the same time there are distinguishable the causes which resulted in the decadence of the Chinese porcelain about two centuries later, for the ornament is overdone, the tendency being to cover the whole surface with arabesques, branches, and foliage.

During Yung-ching's reign, a period of thirteen years, 'the ceramic art declined, and very little fine work was done.' Yet what was done is of interest. There is a fine egg-shell specimen, very thin, often decorated. Some pieces were of the colour of an egg, and as shining as silver. Others were imitations of the ancient wares, especially the five-coloured Ming, true to the colour of the porcelain, which is of a grayish white, but rather coarse in appearance instead of a clear white like the Kang-hi work. The colours used and

the style of decoration are so exact that it would be difficult to detect the difference, were it not, perhaps, for the introduction of certain fruits, the peach and pomegranate, for instance, and the peculiar modified shapes of at least the beakers.

In Kien-lung's reign many varieties of china were produced, but 'the principal types may be ranged into four classes':—the rose porcelain, egg-shell, flambé, and that for exportation. We have already mentioned the first under the reigns of Kang-hi and Yung-ching; the egg-shell porcelain which reached its perfection about A.D. 1732 was a most delicate production; the flambé porcelain presents the appearance of a play of colours and, as we have already said, of precious stones fused together; currents of air are rapidly directed on the vase while it is in the fire; the Chinese have taken their inspiration as colourists of porcelain from nature whenever rich tones or a play of colours presented themselves; the porcelain for exportation consists of several varieties such as Mandarin porcelain where these functionaries figure as the decorations. This porcelain is sent to Europe and is very inferior in character. There is also porcelain with Persian designs for the Persian market; and Chinese porcelain exported and decorated in Europe.

During the reign of Kien-lung (A.D. 1736-1796) 'the ceramic art was brought nearly to the perfection it was left in by Kang-hi; yet altogether it fell a little short. However, one artist named T'ang, decorating in the five colours, surpassed all others before or since, in his wonderful skill in drawing flowers and fruit. He represented fruit in all stages; sometimes the skin of the ripe grape or peach was broken, the juice running on to the stand or table on which it was lying; even a broken bit of this porcelain is of value, while a perfect specimen brings a large price.' The Kien-lung as a whole is a little below the Kang-hi 'in quality and decoration. There is, however, a great variety of plain reds called dragon's blood, many are fine specimens, but not equal to the *sang-de-bœuf* of the Mings, though perhaps better than any Kang-hi red. Also a good turquoise was made

but inferior to the brilliant Kang-hi specimens, and a very large variety of flambés. Probably this flambé was at first an accident caused by one colour running into another; evidently the cue was taken from the accident, and a high degree of ornamentation followed. One of the most charming effects perhaps is produced by streaks of whitish blue running down over a dragon's blood red, giving one something of the sensation of delightful minor music. The other coloured enamels are almost countless, an endless variety being obtained by admixture of different tints, by dusting, sprinkling and splashing. These enamels appear to be laid upon the porcelain while it is in a biscuit state, and fused at a great heat; the firing does really the artist's duty in works of this class, changing the tints, combining and running them over into one another in the most fantastic manner. It seems every attempt was made in mixing colours to produce new tints; even new colours were discovered among them, violet and pink. It is probable that the endeavour to get a greater variety of tints by mixing colours was one reason of the Kien-lung decoration falling short in brilliancy of the simple colour decoration of Kang-hi.'

The Seventh epoch is the present period commencing with A.D. 1796. It has seen no progress, but is rather a period of decadence, partly due to the excessive demand for Chinese porcelain of any style or character in the West, and also as well to the diminution of artistic judgment in China.

On Chinese porcelain the marks chiefly consist of a date, or rather a reign of an Emperor, or a dynasty, or both combined. The workman's name does not appear, as 'in China every piece passes through the hands of a number of workmen, each contributing his fraction to the decoration. All these decorators being other than the potter who turned the vase, and the workman who glazed it, no single specimen could be marked as the work of one man.'

With the Chinese collector, age is the first requisite and beauty is a secondary consideration. It is amusing to hear the laughter from a Chinese crowd round a stall when the Chinese

stall-keeper offers an ugly ginger jar of a hideous glaring yellow, with the recommendation of its age, and the European despises it for its ugliness.

Books recommended.—'Ancient Porcelain: a Study in Chinese Mediæval Industry and Trade,' by F. Hirth, Ph. D. An article on 'Chinese Porcelain before the Present Dynasty,' by S. W. Bushell, M.D. 'L'Art Chinois,' by M. Paléologue. 'An Essay on Chinese Porcelain,' by G. O. Rogers, D.D.S. We are indebted to all of these in the above article. No exhaustive book has yet been written on Chinese porcelain, and it is a great want. A new work beautifully illustrated is shortly to be issued, so it is said, by a private collector.

PRINTING.—The Chinese classics, which form the foundation of a great portion of Chinese literature also gave the first hint to the Chinese for printing. They were engraved on stone, A.D. 177, and impressions (or possibly rubbings) taken from them. Printing from wooden blocks, the system now in general use throughout the Empire, was known as early as A.D. 581–618, being practised during the course of the next three hundred years in the T'ang dynasty; and was adopted by Imperial order in reproducing the classics in A.D. 952, thus anticipating Caxton's discovery in Europe by about five centuries. The wood used for the 'blocks,' as they are technically called, is generally the pear or plum. It is cut into small slabs about the size of a foolscap sheet of paper and about the thickness of an inch. These are soaked for some time in water. The book to be printed is written most carefully by a good writer in the square form of the character employed in printing, and then pasted face downwards on the block; the block-cutter with his wetted finger rubs off the paper, leaving the impression; he then with different graving instruments, and a piece of wood to act as a mallet, cuts away, to the depth of a quarter of an inch or so, all the surface of the wood which is not covered by the writing, thus leaving the writing in relief; the block is often cut on the under surface as well. Each surface of the block generally contains two pages of the Chinese book to be printed. This done the block is delivered to the printer who, adjusting it on a table in front of him with nails and pads of paper, prepares to print. Sitting down in front of the block, to his right hand is a

board with a curious shaped circular brush on it, the handle being also round, and thick enough to be grasped comfortably by the hand. The whole brush looks something like a bouquet of flowers turned upside down. An earthen crock with liquid ink is next to the ink-board, and a small brush, something like a diminutive circular carpet broom, with a long handle, lies in it. Beyond the block is a pile of paper cut into the right shape, that is, a little larger than the block. Within convenient reach is a pad made of coir, perfectly smooth on the surface; the brushes are likewise made of the same fibre. These then are the printer's primitive materials. Ready to begin work he takes up a quantity of ink on to the ink-board with the small brush; after which he works the ink into the large circular brush and then rubs it all over the surface of the block; putting down the brush he adroitly takes hold of the two nearest corners of the topmost sheet of paper, lifting it by the thumb and forefinger of each hand, giving it a jerk at the same time in order to keep it from falling limp; judging by his eye how much margin to leave, he lays it neatly on the surface of the block, and lifting the pad or pressing brush, he passes it deftly and lightly over the paper, exerting sufficient pressure for an impression to be taken. Printers get very quick at this work; it is easily learned. A good block-cutter gets a dollar per thousand characters cut. After about sixteen thousand impressions are taken off the blocks get somewhat worn, but they can be retouched, when another ten thousand can be printed from them. It is a cheaper mode of printing a few small books than by metallic type, as the initial expense is slight compared with that of providing fonts of type and expensive presses, &c. though the blocks for a large book take up a great deal of room and are very cumbersome and easily destroyed by insects. There is a softness and mellowness about the character which is wanting in the clear cut type.

PROVERBS.—It has been said that 'a Chinese proverb is something almost, if not utterly, indefinable. Of course it bears, in several features, a strong likeness to other branches of the family in various countries; but, of "that

sententious brevity," which is said to "constitute the principal beauty of a proverb"—of that brevity, without obscurity, which is said to be the very soul of a proverb, it is often totally lacking. Other features it has which are peculiarly its own, and which impart to it a terseness, beauty, and symmetry, inimitable, at least in the English language.'

Proverbs are very numerous in China. We give a few samples below:—

'To make a man of yourself you must toil; if you don't, you won't.'
'Strike a flint, and you'll get fire; strike it not, and you'll not get even smoke.'
'No pains no gains' is represented by 'never was a good work done without much trouble.'
'If an ox won't drink, you can't make him bend down his head.'
'Everything is difficult at first.'
'Done leisurely, done well.'
'It is easier to know how to do a thing than to do it.'
'Cheap things are not good; good things are not cheap.'
'Better take eight hundred than give credit for a thousand cash.'
'All unskilful fools
Quarrel with their tools.'
'Two of a trade hate one another.'
'Our daily bread depends on Heaven.'
'There is dew for every blade of grass.'
'A stick's a stick whether short or tall.
A man's a man whether great or small.'
'As the twig is bent the mulberry grows.'
'There are pictures in poems, and poems in pictures.'
'Learning is far more precious than gold.'
'You cannot open a book without learning something.'
'You may study to old age and yet have things to learn.'
'No pleasure equals the pleasure of study.'
'Some study shows the need of more.'
'Extensive reading is a priceless treasure.'
'Strike while the iron's hot.'
'To persuade gentlemen not to gamble is to win for them.'
'The two words pure and leisure no money can buy.'
'Man's life is truly a performance.'
'Wine is a discoverer of secrets.'
'Speak carefully and be slow to speak.'
'He who talks much must err; he excels who says nothing.'
'True gold fears no fire.'
'He has the mouth of a Buddha, the heart of a snake.'
'The human heart is bad to fathom.'
'Do good, regardless of consequences.'

Books recommended.—'A Collection of Chinese Proverbs' by Rev. W. Scarborough. 'Chinese Proverbs' by Rev. A. Smith. 'Enigmatic Parallelisms of the Canton Dialect' in 'China Review,' Vols. XVI. and XVII., by Rev. T. W. Pearce and the Hon. J. H. Stewart-Lockhart. 'Chinese Proverbs in the Amoy Vernacular' in 'China Review,' Vol. 15, p. 298.

RACE.—The Chinese as a nation are not of pure blood—What nation is? Doubtless, when the present inhabitants of China poured into the land they absorbed some at least of the original inhabitants, the Miao and the Man, while later, in historic times, 'large immigrations or bands of captives consisting of Tibetans, Huns, and the Mongolic Hienbi,' have each furnished their quota towards the amalgam, to say nothing of Manchu Tartars and others. These and climatic conditions have probably had something to do in differentiating the Southern Chinaman from the Northern, the former being well described by Ross as 'short, small, 'cute,' and the latter as 'tall, stout, solid and slow.'

This amalgamation of aborigines and Chinese goes on slightly still on the borders of the habitats of the former, as a few Chinese are to be found who have married wives from the different tribes. See Article on Chinese, Physical Characteristics of.

RAILWAYS.—The railway is in its infancy in China. About thirty years ago Sir R. Stephenson came out in the hope of being able to inaugurate a general railway system. All the foreign community was naturally in favour of such a scheme; one or two pointed out that the Chinese were not ready for it, and would not be for a long time to come, and, such being the case, of course nothing could be done.

About fifteen years ago a short line of railway (twelve or fourteen miles in length, if we remember rightly) was constructed under the auspices of an English firm, and ran between Shanghai and Woo-sung at the mouth of the Shanghai River. There was considerable traffic, but the Chinese Government objected to its being in the hands of foreigners, and bought it, took it up, and transferred rails and rolling stock to the island of Formosa, where they lay rusting for some years. There is now, however, a short line of railway in active operation in the north of Formosa under Chinese officials.

Another short line is in the north of China, reaching from Tien-tsin to the coal mines at Kai-ping, a length of

eighty miles, and an extension of a hundred miles is intended. It has been prolonged as far as the neighbourhood of Yung-ping-fu, and is to be extended to Shan-hai-kwan, in Manchuria, on the borders of the Chih-li Province 'where the great wall reaches the sea;' for the present it is only to be carried to the distance of sixty *li*, say twenty miles, but the sea will soon be reached as the Chinese are pushing the work on rapidly, it being a strategic line connecting Tientsin, New-chwang, Port Arthur, Moukden, Kirin, and the Russian frontier of Manchuria. Two millions of taels are being annually set aside for the work.

Probably considerations of defence will prove more effective in causing the construction of the railway than anything else.

Every new railway project in China appears to have a hard tussle at its inception. There is a progressive party in favour of the iron road; there is another party opposed to progress, conservative officials who deprecate the introduction of all foreign inventions. Both parties are united apparently in the idea of preventing all foreign intervention. The Chinese, fearful of foreign influence in their country, will not brook any interference in the development of any railway schemes for China. 'China for the Chinese' is their motto; and for fear that an alien authority may be set up in their midst, they turn a deaf ear to all entreaties for permission to construct lines. So far do they carry these precautions, that they are resolved to smelt their own ore and make their own rails, buying as little as possible in the foreign market. If this resolution is adhered to it will probably be many years before railway lines of any great magnitude are in running order. Extensive iron-works have been set up in the neighbourhood of Hankow with this end in view. Already a small line for the transportation of iron ore has been laid at Hankow: it is called the Ta-ye Railway, and runs to Huang-si-kan a distance of sixty *li* (twenty miles).

Another proposal is for a line to be constructed from Canton to Sham-shui-po near the Cosmopolitan Docks in

British territory, on the mainland opposite Hongkong. Surveys have been made, and it is said that permission has been granted for its construction. It will pass through the important town of Shek-lung, as well as other places, running a total length of 380 *li*, or about 127 miles. But, like the other railways, no foreigners are to hold shares in it.

Book recommended.—A leader in 'the Hongkong Daily Press' of 9th September 1891, gives an interesting account of the development of the Tientsin Railway from a seven miles tram-line to its present dimensions.

RELIGION.—To the superficial observer the Chinese appear a very religious people, and yet on closer observation it will be found that there is a great deal of formalism about their worship. They are very superstitious; and the whole land is full of idols. The women are most devout worshippers; many of the educated men profess scepticism, while giving an outward adhesion to the forms of worship. There are some earnest souls to be found among them who join different sects of Buddhism in order to find some satisfaction for the longings of their hearts; when the truths of Christianity are presented to such they are sometimes received as a revelation from heaven. See articles on Buddhism, Taouism, and Missions, and the books recommended at the ends of those articles.

RICE.—Rice is the staple article of diet in the south of China: so much so, that 'to eat rice' is synonymous with taking a meal; and the equivalent of 'How do you do?' is 'Have you eaten your rice yet?' Breakfast is *chiu-fan*, morning rice, and *ye-fan*, evening rice, stands for dinner. With regard to its use as food in the extreme south, we refer our readers to our article on Food in this book.

The rice grows in small patches scarcely entitled to be called fields. As the rice grows best in water, these are under a few inches of water the most of the time. There are no fences or walls between them, but the mud is piled up all round each little division of ground, and, drying in the sun, forms a narrow footpath only wide enough for one person to walk on. When the rice plant, which has been thickly sown

in one place, is six inches high, it is transplanted into the miniature fields by men and women wading through the mud, and five or six of these sprouts are stuck into one hole. In a very short time the fields present a beautiful sight, being converted from the muddy flats into masses of living delicate green. Two, or sometimes in some places perhaps even three, crops of rice, or other plants, succeed one another—a crop of fish is put into the field when they, the fish, are a few inches long, to fatten for the market while the rice is growing.

The Chinese prefer their own rice to that grown in foreign countries. There are several varieties of this useful grain, coarse and fine, white and red, glutinous and non-glutinous.

At New Year's time popped rice is largely used, and is carried about the streets in large baskets looking like snow in its whiteness.

About Swatow and Amoy more congee is eaten than at Canton and neighbourhood, while, up north, millet takes the place of rice.

Book recommended.—For an interesting account of rice the world round see Rhein's 'Industries of Japan,' p. 37.

RIOTS.—The Chinese have acquired an unenviable notoriety of late years for riots directed against foreign residents at different treaty ports and cities. In their intensity and wild outburst they resemble the cyclonic disturbances, the typhoons, which carry death and destruction in their train. As before the typhoons premonitory symptoms are generally observable in a disturbed state of the atmosphere, so before these riots there is a heated state of opinion, which those who are in touch with the native mind may discover.

To those not intimately acquainted with the Chinese it may be supposed that as the proverbial Irishman is never happy unless he is in the midst of a row, so the Chinese are only in their native element when rushing in hordes against the defenceless European or American. To say that the Chinese are peaceful law-abiding subjects seems preposterous when writing about Chinese riots, but such a statement,

nevertheless, is the truth; for they are one of the most peaceful nations in the world. The Chinese, from a European standpoint, is made up of a mass of incongruities, the most opposite traits of character are to be found in juxtaposition; and this same quiet Chinaman is a perfect demon, a yelling infuriated brute, a monster of destruction, in a riot; rapine, robbery, arson, and murder all rapidly succeed each other at such a time, the howling mob ravening like wild beasts as they run wanton with life and property.

What are the causes that transform the law-abiding Chinaman into a demon of destruction? We propose to mention what we consider to be some of them. It must first be taken into consideration that the Chinese as a mass are wofully ignorant of the commonest scientific facts which are taught to our children at school. When they find that we are able to rush along at the rate of sixty miles an hour in railways; when they see steamers go without wind and against the tide; when they hear some vague rumour of Westerners being able to see millions of miles into the sky, or on the other hand minutely examine some insect and make it as large as a buffalo; when they see tumours cut off, legs and arms amputated by the skilful surgeon; it is comparatively easy for them to believe that these magic-working foreigners can look several inches into the ground and discover precious metals, especially since their own geomancers pretend to the same power; (the author himself when on a trip in the interior was asked if he did not possess this power) and further to believe the story that foreigners, who are all blue-eyed, require the black eyes of Chinese children to compound their wonder-working medicines, or the eyes of dead Chinese to transform lead into silver. It will thus be seen that owing to this dense ignorance they are credulous to an extreme extent. They will believe almost any and everything. It must also be remembered that we are foreigners to them—enemies we have been at various times; and unfortunately in our relations with them we have sometimes been overbearing; the nation looks upon us as the introducers of opium; the officials and literati fear our

science and civilisation will overturn theirs, and most of the Mandarins are afraid that these will put an end to their corrupt system of government and their profits; some dread that we will eventually wrest their country from them. Besides, of late years, a knowledge of the shutting of foreign countries, such as America and Australia, against Chinese immigration is becoming known; to which must be added the fact that the mass of foreigners do not understand the Chinese: at times fearing designs from them when they are to be trusted, and implicitly trusting them when they are acting with duplicity; and we unfortunately do not always act with sufficient care in our intercourse with them, for our motives are often misunderstood and our actions misconstrued. We are strange, grotesque, bizarre objects in their eyes, our every action *outré*, and sinister motives are readily ascribed to such curious beings as we appear to them—devils as they call us. Given all this material, it needs but the dissemination of lying books against some foreigners issued with the imprimatur of high officials; it requires but an incipient rebellion in the throes of its attempted birth; it wants but a few lewd fellows of the baser sort to start a riot; the apathetic, indifferent, and half sympathising mandarins take care, as a rule, to keep out of the way until the mischief is done, while their soldiery, as often as not, lend a hand in the plundering of compounds, the dismantling of houses. And yet it is wonderful how an armed little force, consisting only of the mercantile residents, a dozen or a score of men, if resolutely facing the packed mass of the infuriated mob breathing out death and destruction, can, with scarcely firing a shot, disperse the armies of the aliens like smoke.

The question naturally arises:—What is the remedy for all this? We believe nothing but a determined front presented by all the foreign powers, an insistence on the opening up of more of the country, the presence of at least one gun-boat at every treaty port, and, should a riot take place, the carrying out of the threat made at Hankow lately, that Imperial property would be fired on. If the officials found their yamêns bombarded as sure as a riot took place, and one

or two of their most prominent members seized and carried off to the gun-boat, we believe that riots would cease. This would be a more effective punishment than the destruction of defenceless villages or towns, as the inhabitants in many cases are but tools in the hands of designing knaves. The Chinese officials always cry *non possumus* until they know they must do what is required of them. The true secret of dealing with the Chinese, and that which has always been successful in the past, is firmness, kindness towards them at all times, but no shilly-shallying; consideration and sympathy, with a fixed resolution, and a determination that the demands, granted they are right, shall be acceded to, and that at once.

We give a list of a few of the more notable riots:—

December 7th, 1842.—European factories at Canton destroyed by a mob.

June 21st, 1870.—Riot at Tientsin and massacre of R.C. nuns.

May 4th, 1874.—Riot in French Concession, Shanghai.

September 10th, 1883.—Riot in Canton. Great destruction of foreign houses on Shameen.

October 3rd, 1884.—Serious coolie riot in Hongkong.

July 1st, 1886.—Serious riot at Chung-king.

February 5th, 1889.—Anti-foreign riot at Chin-kiang. Foreign houses burned and looted.

May 13th, 1891.—Anti-foreign riot at Wuhu. Catholic mission premises burned and looted, as well as I.M. Custom House and British Consulate.

May 18th, 1891.—Anti-foreign riot at Ngan-kin.

May 25th, 1891.—Anti-foreign riot at Nan-king. Some foreign houses burned and looted.

June 1st, 1891.—Anti-foreign riot at Tan-yang, 20 miles from Chin-kiang. Catholic property destroyed.

June 5th, 1891.—Anti-foreign riot at Wu-sueh, near Han-kow. Foreign property destroyed, Rev. Mr. Argent, Wesleyan Missionary, and Mr. Green, of the Imperial Maritime Customs service, killed.

June 7th, 1891.—Riot at Kiu-kiang.

June 8th, 1891.—Destruction of French missionaries' property at Woo-sih, near Foo-chow.

June 9th, 1891.—Attack on mission premises at Soo-chow. Rioters dispersed.

June 14th, 1891.—Mission property burned down at Shah-si.

June 20th, 1891.—Riot at Ha-mien City on the Yang-tsz. Catholic property destroyed.

June 25th and 26th, 1891.—Riots attempted at Tsing-kiang-pu and Hu-nan-fu on the Grand Canal, but suppressed.

June 30th, 1891.—A mob loots and burns down Catholic chapel and schools at Yan-kao near Tung-chow on the Yang-tsz.

July 1891.—Riot at Yün-yang-shien, about half-way between I-chang and Chung-king.

Sept. 2nd, 1891.—Riot at I-chang. Nearly all foreign property destroyed.

ROADS.—In the south of China the rivers are the natural roads, and in some places, especially in the delta of the Canton river, the country is reticulated with rivers, streams, cross canals, &c., which bring every few miles of country within easy reach of water communication. Back from the net-work of rivers, paths connect the market-towns and villages. In some places these paths are paved with granite slabs. It is considered a meritorious act to repair or construct roads.

In the neighbourhood of Amoy there does not seem to be such a traffic on the rivers; and the same is said to hold good with regard to the great Yang-tsz Kiang in the centre of China.

In the north of China, where carts are used, the roads are worn below the surface of the surrounding land, and in the heavy rains form water-courses for the deluges of rain to escape by, and have occasionally to be swum by travellers, whilst instances of wayfarers being drowned in the road are not unknown.

In some places roads made five hundred or even thousands of years ago are in existence.

It would greatly develope trade and facilitate intercommunication were a Chinese MacAdam to arise, or were the

Chinese government, instead of buying foreign war material, to devote its energy to the construction of these arteries of trade. With the curious topsy-turvy way in which the Chinese do everything, it is not at all unlikely that the iron road will run its spider-like lines through the length and breadth of the Empire before a system of properly constructed roads becomes *un fait accompli* in this land.

SHOOTING.—The Chinese are not sufficiently civilised to take delight in killing birds and other game for pleasure! There is a small amount of shooting goes on for food purposes. To those who glory in such pursuits there is no better book than Lieut. Craddock's 'Sporting Notes in the Far East.' He seems to have had a varied experience, and gives it for the benefit of others, detailing the game to be found at the different ports, the seasons for them, and rules of procedure. It would be a good day for the inhabitants of certain districts of China if sportsmen would follow the example of a few of their number and go tiger shooting. This is to be found in the neighbourhood of Amoy and Foochow, and in some parts of the Canton province, and doubtless in other parts of China. The tigers are a regular pest, carrying off young children at times even from the doors of their houses, as well as dogs and other small animals. In two years foreign sportsmen from Amoy 'have killed no fewer than twenty-five' of them. Snipe, pheasants, woodcock, quail, and many other birds, as well as deer, &c., are to be found at different places.

SILK.—Notwithstanding the disparagement of early Chinese inventions by some, no one has yet been found bold enough to try and wrest the palm from them for the three discoveries of porcelain, lacquer ware, and the manufacture of silk. 'The cultivation of silk, as of tea, had its origin in China' and 'China still stands first amongst the silk-producing countries of the earth, and the amount exported annually from it to Europe, North America, and Bombay, is between 52,000 and 85,000 bales.'

Silk culture is of very ancient origin; from references in the Shu King to it, it is evident that it was well known when that work was written. Silkworms are said to have been first reared (B.C. 2600) by the Empress of Hwang-ti, who was deified and worshipped, under the name of Yuen-fi, as the Goddess of Silk. Offerings are made to her annually, in April, by the Empress, at a temple in the palace grounds at Peking. The great Yu is credited by the Chinese 'as the most prominent promoter of' the cultivation of silk and he is likewise said to 'have planted the hill country of Shan-si with mulberries.' The Chinese Government has followed the good example of this semi-mythical monarch by giving encouragement to the people and endeavouring to incite them to engage in this industrial occupation. In fact it has bestowed unremitting attention on this important branch of industry.

When cotton was introduced from India 'at the beginning of the Yuan dynasty, A.D. 1260,' it appears to have, owing to its cheapness, usurped the place of silk, which industry had been in a flourishing condition for more than 4000 years. The production of silk consequently decreased until from the date mentioned above until the present dynasty (A.D. 1644) it was nearly abandoned, only sufficient looms being left to supply the Government requirements, and those of local consumption, which, after what has already been said, it can easily be surmised could not have been great.

However much the narrow-minded pure native may despise Western assistance, and however much the self-sufficient Chinese, who has received a slight veneer of Western civilisation, may sneer at the advantages and blessings brought in the train of European intercourse with China, it is an indubitable fact, but probably ignored by Chinese and little known by foreigners, that the arrival of the latter, and their continued intercourse, created a demand for silk goods and spurred on the natives to resuscitate their dying industry of silk culture; and with 'the ever-increasing demand for silk for exportation abroad' the industry has revived, and not only has the demand for exportation been met, but its increased

manufacture has brought more wealth to the people, and, with the foreign silver, they themselves have been able once more to provide themselves with their own costly silks and satins.

'Silk is now produced in every province in China, particularly in Che-kiang, Kwang-tung, Sz-chuen, Ho-nan, Kiang-su, and Kwai-chau. The best silk comes from the province of Che-kiang, especially its north-west corner, though this does not equal Italian or Cevennes silk.'

The Chinese name for silk is *sz* (pronounced by placing the tip of the tongue on the gum, a little above the front teeth, and hissing *s-z* quickly); and our word silk, as well as the other words in the different languages of Europe, are derived from it, through the Greek name σήρ. The word satin is even supposed to be derived from the Chinese word *sz-tün*.

As the mulberry leaf is the chief food of the silkworm, much labour and the greatest care is expended on the cultivation of the mulberry tree for the purpose. In the neighbourhood of Chin-kiang there are two kinds of mulberries—a wild and a domestic—the domestic is grafted on the wild. The young mulberry trees are transplanted in December and are placed at regular distances of five or six feet from one another; they are then cut down to one foot six inches in height, and two shoots are allowed to grow; with the systematic pruning carried on each year, after five or six years there are only sixteen branches left; the continual cutting off of all but two fresh twigs on each branch produces a knobbed appearance of the tree; and finally, from these knobbed-like fists, about fifty to eighty branches are preserved. The trees live more than fifty years; but are not allowed to grow higher than five or six feet. The wild mulberry, which grows to a height of fifty or sixty feet, is also used, and there is a smaller kind as well.

The silkworm undergoes several changes; but different species would appear to differ in this respect, for it seems that the 'southern silkworm' has four periods for moulting, as a rule, while the 'northern silkworm' generally casts its skin three times.

The greatest care is taken to keep the silkworms from noise, which they dislike; but so far do the silkworm carers carry their precautions that they become superstitious, the silkworms at certain places being informed by their keepers of the arrival of travellers, and if this is omitted, any luckless wight, chancing on a village unannounced, will receive but scant courtesy, and be driven away with curses, if nothing worse.

There are ten rules laid down for breeding silkworms: 'the eggs when on paper must be kept cool; after having been hatched they require to be kept warm; during their period of moulting they must be kept hungry; in the intervals between their sleeps they must be well supplied with food; they should not be placed too close together nor too far apart; during their sleeps they should be kept dark and warm; after they have cast their skins, cool, and allowed plenty of light; for a little time after moulting they should be sparsely fed; and when they are full grown ought never to be without food; their eggs should be laid close together, but not heaped upon each other.' Wet, withered, or dusty leaves are not given to them. Rather less than two ozs. in weight of young worms will eat one ton and 420 lbs. weight of leaves.

'While the worms are growing, care is taken to keep them' from 'bright light; they are often changed from one hurdle to another that they may have roomy and clean places; the utmost attention is paid to their condition and feeding, and noting the right time for preparing them for spinning cocoons. Three days are required for this, and in six it is time to stifle the larvæ and reel the silk from the cocoons; but this being usually done by other workmen. Those who rear the worms enclose the cocoons in a jar buried in the ground and lined with mats and leaves, interlaying them with salt, which kills the pupæ but keeps the silk supple, strong, and lustrous; preserved in this manner, they can be transported to any distance, or the reeling of the silk can be delayed until convenient. Another mode of destroying the cocoons is to spread them on trays and expose them by twos to the steam of boiling water,

putting the upper in the place of the lower one according to the degree of heat they are in, taking care that the chrysalides are killed and the silk not injured. After exposure to steam the silk can be reeled off immediately, but if placed in the jars they must be put into warm water to dissolve the glue before the floss can be unwound.'

Silk from wild worms of different species is also used in some of the provinces.

In Shing-king, in Manchuria, silk is produced from a species of silkworm, *Bombyx Pernyi*, or *Bombyx Fantoni*, of Italy, which feeds on the leaves of a species of oak *Quercus Mongolia*, or *Quercus robur*. A small quantity is also produced from the *Bombyx Cynthia*. The yield of this silk might be quadrupled. The chrysalides are an article of diet with the Chinese. The spinning wheel is similar to that in the West. It requires from 4,000 to 5,000 cocoons to weave a piece of silk, and it takes a man two days to do so. There are no large manufactures for its production, but 'each one spins, weaves, and dyes his own material' in Manchuria, and this is also largely the case throughout China, though not entirely. A black silk is produced from the *Bombyx Pernyi* due to the worm eating the whole of the leaf, stalk, and everything. For hatching the eggs the women in some places keep them on their persons for the warmth of their bodies, while in other places they put them under the blankets in the bed.

'A newly hatched silkworm is as fine as a hair. Immediately under its head there are four legs, a little beyond on the body there are six more, and again six more near the end at the tail; their whole length is about one-tenth of an inch and their colour is black.' The greatest care is taken in supplying them with leaves, the men actually washing their hands before touching the leaves. They are fed five or six times a day at first, but after the third day constantly. After one or two days the worms become brown and after five days more a yellowish white. The fifth days seem memorable ones with the silkworm for on the fifth day they stop feeding and 'undergo their first moult,' and at intervals of about five days after each waking they again cast their skins,

ceasing eating for periods varying from a day and night to the 'long repose,' the fourth one of, if the weather is cold, two or three days, their colour changing at these different periods from yellow or a yellowish-white from before the stupors to a light yellowish tint or a white colour after. After these moults they will, if in good condition, eat twenty times their weight in leaves. After another five days they attain maturity and are about two inches in length. What look like sheaves of straw are used for the silkworms to construct their cocoons on, each sheaf or bundle being tied round the middle and spread out at the top and bottom; sixty or seventy worms are put on each bundle, care being taken not to crowd them too much together. They then proceed to spin their cocoons amongst the stalks of straw by first attaching themselves with some looser threads, after which they spin the compact 'oblong case,' as the dictionary terms it, but beautifully rounded, working of course from the outside in. They finish spinning in five days, and, if the silk is not spun off, they pierce their yellow shrouds in ten days.

'From two catties of good cocoons nine catties of silk are reeled off. * * * * * * A quick hand with a double reeling machine reels about 1½ catties of silk per day, thus 100 catties of cocoons are about six days work.' A certain number of cocoons are kept for breeding purposes. The female moths die in five days after laying their eggs, which they do within a day or so of coming out.

In the Canton province the two principal qualities of silk are Tai-tsam and Lun-yut: the eggs of the former are hatched once or twice a year; the latter seven times.

Wild silkworms in the North of China are fed on different kinds of oak and they supply two crops of cocoons annually. The natives hatch them, and, after feeding them themselves, place them on the branches, when the leaves of the trees are fully out, and transfer them to other trees as they eat the leaves of one. They spin their cocoons on the trees, from whence they are gathered. After the female moths have come out, and are ready to lay their eggs, the natives tie them by one leg with fine threads to the branches of the tree, when they lay

their eggs on the leaves. These wild silkworms are 'smaller than the domestic ones and of a grayish black colour.' The silk filaments of the domestic silkworm cocoons are wound into thread by the aid of a primitive reeling machine.

For reeling the silk filament off the cocoons they are placed in hot water to loosen the ends of the silk, the rough parts are cleared away, and the clean filament taken with the hand and then passed over or through the different parts of the reeling machine. As soon as the cocoon gets thin and the chrysalis is visible a new filament is taken in its place. The best threads are made with six or seven cocoons, ranging from this number to twenty or more for the coarsest. 'A quick hand can reel in one day * * * about 20 taels weight fine or 30 taels coarse silk.' The wild worm cocoons are treated in a different manner.

The space of our article will not allow us to go into a detailed statement of the numbers of looms and their output, nor are statistics available for a full statement; but, as an example of what is done, we may say that in 1880 there were in Chin-kiang 1,000 looms employing 4,000 labourers, three men being at one loom; in one day three men can turn out about 12 feet to 16 feet of silk; for plain goods, two men only are required at each loom; and only one man for weaving gauze, there being 200 looms for this with 300 men at work, of which 14,000 to 15,000 pieces are annually produced for local consumption within the province, that of Kiang-su. Besides this there are 50 or 60 looms 'engaged in weaving silk ribbons, each attended to by one man; a second is required only in weaving the broader kinds * * * *. On an average, one man can weave about 40 feet per day. There are about 100 men engaged in this branch of the business; and there are about 30 or 40 looms for weaving red plain satin.'

For making sewing silk 'two filaments are twisted together into threads.' For crape manufacture there are about 200 looms and 800 men employed.

'The greatest silk producing province in China is Che-kiang, and Kiang-su comes second,' while 'Hu-chow holds

the first place among the departments of the whole Empire of China for the production of silk.' It may therefore be interesting to note the production of this one department. The production then for 1878 was 2,925,232 catties (1,755,139 kilos.) and for 1879, 3,304,196 catties (1,982,517 kilos). There are 4,000 looms, each loom producing about 100 pieces a year.

Hang-chiu produces the best kinds of silk piece goods.

There are several silk filature establishments in China where foreign machinery is employed in reeling and weaving the silk. There are three in Macao, one with 54 steam looms. There is room for several more as the silk is on the spot, there is cheap labour available, and a market.

Enormous quantities of silk are not only sent abroad but even larger quantities are used by the Chinese themselves. Silk is a common article of attire and is not confined to the gentler sex, who delight to array themselves in bright and soft fabrics in the West; in the gorgeous East men are clothed in as brilliant robes as women. It is utterly impossible to say how much silk is used in China, but the Chinese consider that their consumption is more than double the amount exported to foreign countries. In 1890 the amount, in piculs, exported was 158,427, in the previous year, 1889, it was 182,939 piculs, doubling these sums would give 316,854 piculs and 365,878 piculs respectively, and no one who has seen the quantity of silk used by Chinese would doubt that these amounts must be well within the mark of their actual consumption of that useful commodity.

Books recommended.—'Silk' being a thick *brochure*, No. 3 of 'Special Series' of the publications of the Chinese Imperial Maritime Customs. It consists of a series of reports from the different Commissioners of Customs on the silk culture and manufacture in the districts in the neighbourhood of the ports at which they were stationed. We are indebted to this interesting and valuable publication for much of the information contained in this article. Also see 'Silk: Statistics, 1879-88,' a thin pamphlet of the same 'Special Series' No. 12.

SLAVERY.—China, in common with most Asiatic countries where the liberty of the subject is unknown, has the institution of slavery; but slavery as a general rule is milder under the despotic East than where, in direct contra-

vention of all the free instincts of the West, it has been found nestling under the flag of liberty. One would expect the contrary to be the rule, but it is not. Where the right of the individual was generally respected, as in America, if equal justice was not meted out to every man as man, but where on the contrary the fundamental principles at the foundation of society were not only ignored but persistently transgressed, with respect to one section of the community, it needed but little more, all barriers of law and morality as regards one branch of the human family being swept away, to transform the otherwise mild master into a cruel one, and a few generations, or even less, to develop tyranny which knew no law but that of interest and the almighty dollar.

In the East the individual knows no rights as an individual, as we understand such rights in the West. He is but a member of the family; the family is the unit of society; the members of the family are but fractions of the whole; the slave owes his existence as a slave to this patriarchal rule; and ejected from one family, generally by circumstances over which he has no control, is engulfed in another.

Slavery then appears almost to be the normal condition of part of the inhabitants in a country where the rights of the individual, as an individual, are unknown, and where the conservation, preservation, and perpetuation of the family are the aims of human society, and every means has to be employed with these ends in view. To this is due some of the buying and selling of human beings as chattels; for should no son be born to a man he often purchases one from poor parents and adopts him as his own. Girls are also bought to become daughters; but these can scarcely be looked upon as slaves, as they become the children of the family into which they are adopted, and are in no more bondage than the children born in the family itself.

A species of domestic slavery exists to a very large extent: there is scarcely a family of good means in Hong-kong, Canton, and Macao but what possesses one or often several slave-girls. It must, in all fairness to the Chinese, be said that this domestic slave-girl system is a very mild form

of slavery, as we understand that word. The girls are as a rule purchased from their parents, who probably sell them on account of poverty; they are sold when they are young, at any age, some as young as three years and from that up to fifteen, but seven, eight, or ten, is a common age. It is better to buy them young as they might otherwise run home. The prices range from ten or twenty to a hundred dollars, the larger amounts being given for good-looking ones, as they will bring in a larger number of presents (at their marriage) to the family, and thus possibly recoup the owner with a two or three-fold amount of money on their purchase price; besides having the use of them as domestic servants for ten or more years without wages, food and clothing being the only outlay on them. As to lodging it is not worth while taking account of that, for Chinese servants, like a dog or cat, can sleep almost anywhere and everywhere.

These transactions often take place through go-betweens. It is somewhat safer in such cases to have a broker of human flesh, as a charge of kidnapping might be more difficult to bring: for when there is a go-between the rule is that a deed of sale is drawn up which is held by the purchaser. It sometimes happens, but not often, that the parents stipulate that they shall be at liberty to come and see the girl; but this stipulation, if made, is not reduced to writing, as it would obviously clash with the interests of the purchaser to have the mother coming about interviewing the girl and hearing her complaints.

Should such a verbal agreement as the above have been come to, the girl's parents are consulted about her marriage, otherwise for the ten or fifteen years the girl is virtually and actually the property of her master or mistress, and is an asset not realised, under the ordinary circumstances of life, until her marriage, though realisable, but should reverses in business reduce the family, it would be in the power of its head to sell her just as her parents originally sold her. At the same time this is not often done. A clause is often inserted in the agreement that the girl is not to be sold into prostitution, but should this clause have been omitted the parents are powerless to prevent it in practice.

Arrived at marriageable age the girl is married and thus ends her domestic servitude.

If chance has thrown her into the hands of a fairly kind mistress her lot may not be such a dreadful one, but instances occur of brutal mistresses half murdering their poor little slave girls, even in the British Colony of Hongkong. Theoretically, of course, there are no slaves in Hongkong, as it is British territory, but practically there are thousands of them. All the young maid-servants that follow their mistresses' sedan chairs, and that go about with little children, belong to this class. No young unmarried free women go out into service, though old women do.

These little slave girls are the most numerous class of slaves in China. While mentioning the female sex, it may be remarked, in passing, that nearly all prostitutes are slaves, the property of their mistresses, the keepers of the houses of ill-fame in which they reside, having often been kidnapped, or deceived by promises of work being found for them as seamstresses, and thus inveigled into the clutches of the old harridans who run these establishments. So completely do they come under the power of these pests of society, and so cowed and frightened are they by the threats and intimidations of their mistresses, that even in Hongkong, where notices are put up in all the registered houses of that character that all are free, yet, notwithstanding this, and the fact that they are theoretically free to go and see the Registrar-General and Protector of Chinese, whose duty it is, once knowing their wrongs, to have them righted, they but seldom, in proportion to their numbers, avail themselves of their rights, and when brought up before him, before being entered on paper as inmates of the houses, almost invariably say they enter on such a life freely. It seems as if it would take centuries to educate the Chinese people into an idea of what personal freedom is, and what the liberty of the subject means as regards the female sex.

The cases of little boys sold to be servants is even worse than that of the servant girls, as they do not have marriage to look forward to, to set them free and end their life of

servitude. They are slaves for ever, unless they purchase their freedom. 'The Manchu code does not recognise the right of the slave to free himself by his labour, nor punish the master who refuses affranchisement. There is, in short, no regulation on the subject (in practice the slave frequently purchases his body with his *peculium*, which is usually, though not legally, held to be the slave's own property) * * * * * many Chinese allow their slaves to embark in trade and ransom themselves with the profits.'

In ancient times in China there were state slaves, but banishment now takes the place of the Government slavery to a large extent. Priestesses, however, who found a new monastery without the sanction of Government, become the slaves of Government. 'The wives, children, and relatives in the first degree of rebels are given as slaves to Government officers. * * * * Slaves are composed of (1) prisoners of war; (2) those who sell themselves or are sold; (3) the children of slaves.' The first are now rare. We have spoken of some already who come under the second heading. 'Though the penal code forbids the sale of free persons, even by a husband, a father, or a grandfather, the number of persons whom misery forces to sell themselves or be sold is considerable. The punishment varies from 84 to 90 blows, and banishment for 2½ years, according to the relation existing between seller and sold. The punishment is one degree less when the person sold consents, but young children are exempt from all punishment, though they may have consented, on account of the obedience due to their older relations, and must be returned to their families. * * * * Though to keep a free man or lost child as a slave, or to give or take in hire a wife or daughter, are severely punishable, the adoption of stolen or lost children, and the sale of free children and inferior wives are daily transactions in China. Inundations and famines are the chief cause. Every slave born in a house belongs to his master or his heir; to detain a runaway slave is punishable. Players and brothel-keepers recruit their numbers from this class, as they are forbidden by the code to purchase free men or women

for their professions. * * * * The inferior wife ranks above a slave; she is married with fewer formalities than the first wife, under whose orders she is put. The husband can only dismiss her for certain specified reasons; but in practice inferior wives are frequently sold.'

No property is divisible during the period of mourning, but after that is over, if the different sons of the deceased wish to separate, they are at liberty to do so, and the eldest son then divides the property amongst them equally, whether they be sons of the first wife or of inferior wives or of slaves. 'We may add that such slaves by the birth of children become in China *ipso facto* inferior wives.'

Slaves are not allowed to be married to free girls. In a general way it may be said that slaves convicted of crime are punished more severely than if they were free, while crimes committed against slaves meet with a lighter punishment than if committed against free men. 'Masters may beat their slaves or hired servants at pleasure.' It is interesting to note that during the fifteenth and sixteenth centuries large numbers of black slaves of both sexes from the East Indian Archipelago 'were purchased by the great houses of Canton to serve as gate-keepers.' They were called 'devil slaves' and it is not improbable that the term 'foreign devil,' so freely used by the Chinese for foreigners, may have had this origin. In the T'ang dynasty even, it is said that they were kept in large numbers by the Chinese. Three pages in a Chinese work 'The Kwang-tung San Yü' are taken up with an account of them, and other Chinese books notice them as well.

There is a curious slang phrase in use for slaves: it is 'two candarins and two lis,' such for example as saying, 'they were two candarins and two lis,' equivalent to saying 'they were slaves.' This strange term is said to have arisen towards the close of the Ming dynasty, during the troublous times, when a Chinese took advantage of his opportunity, and, representing himself as a General of the Manchus, levied an impost on each inhabitant of the villages of 3 candarins, but finding that the slaves in these warlike times were mostly

poor and neglected he reduced the amount to be paid by them to 2 candarins and 2 lis, hence the name.

Books recommended.—'Memoir on the condition of Slaves and Hired Servants in China,' by M. E. Biot in 'Chinese Repository,' July, 1849. Mr. Parker gives the pith of this article by M. Biot in 'Excursus No. 6—Slaves' in his 'Comparative Chinese Family Law.'

SOCIETIES.—The Chinese are fully aware of the force of the adage that 'union is strength,' and have not a few different forms of associations, societies, and guilds. One of the most common, at all events in the South, is the Money Loan Association. Foreigners have considerable difficulty in understanding this form of Association, as we have nothing analogous to it in the West. The arrangements connected with it seem complicated, but when once understood are simple enough. There are several kinds of Money Loan Associations, but the most common is the Yí-wúi (pronounced Ye-wooee). These associations form a ready and convenient means for Chinese to obtain what is to them a large sum of money when the exigencies of business or their social customs, such as those connected with marriage, make it necessary for them to procure a larger sum of ready cash for use than can easily be obtained in any other way.

Supposing then, by way of example, that A requires a sum of money, say $100, he or she then (for women engage more largely in these associations even than men) invites a number of friends or acquaintances to join with him or her in forming a Money Loan Association, they becoming members or shareholders while A is the Head of the Association. Should the sum fixed upon as the amount of the periodical contribution or share be $5, then A, having invited twenty others to join as members, will get the sum of money he requires, for twenty times $5 is $100. A enrols the names of all in a book, with amounts and dates of payments, totals, and particulars of the Association. Sometimes a page of this book is devoted to each meeting of the Association and the accounts connected therewith. Each member has likewise a small book, a pass-book, supplied by A, who fills them up. Each member is expected to bring his little book with

him to each meeting so that the necessary particulars may be entered in it, in the event of his obtaining the money. These books have printed forms at the beginning, containing a preamble, giving, in rather a vague manner, the origin of these Associations, followed, for the guidance of those entering into them, by the rules, with blanks for the insertion of the amount of the contribution or share, and any other matters incident to each particular Association. A number of blank pages follow for the entries of dates and contributions, or subscriptions as they might be termed, or payments. One of the most common times for the periods of payments is by the month, though fortnightly Associations are not uncommon; quarterly ones are known, and even annual ones are formed by wealthy men for large sums of money.

Let it be supposed that the one which A forms is a monthly one. A certain day of the month is fixed upon for the future meetings and no alteration is allowed subsequently, 'no matter how unfavourable the weather may be,' as the Chinese rule puts it. Intercalary months are not counted, though sometimes an exception is made to the rule. In that case the rule should be expunged from the book. The members are apprised by notice being sent to them by the Head, requesting them to prepare their share and take it to the meeting for collection. The money is examined in the presence of the members. No set-off of private debts is allowed or anything in the nature of a pledge, but the money must be actually paid. 'Should any of the members be kept back by any important business he must send one of his friends to represent him and pay his share of the money.' Each of the members then pays to A the sum of $5, the nominal amount of their monthly contribution, and for the first month the actual amount. On the first occasion A keeps the money, viz. $100, as that is the reason he has formed the Association, and it is the prerogative of the Head of the Association to have the use of the first monthly amount of money subscribed, or paid in. Also, by virtue of his being the Head, he gets this money without needing to pay any interest on it—in short he gets the full amount of $5

from each of the twenty members. What follows will explain more fully what is meant here. This privilege is accorded to him as a set off for the work to be done, and trouble to be taken, by him, on behalf of the Association. The money is his for any use to which he likes to apply it. In fact it is a loan made to him by all of the twenty members, each contributing his share ($5) to it; but having thus secured the loan, he commences the very next month to repay it, in monthly instalments of $5. He does not, however, hand this $5 separately to a separate creditor each month until he has paid the whole twenty; but he does what is tantamount to the same thing, he pays in $5 each month into the funds of the Association (the funds are, of course, the aggregate of the monthly payments in by the Head and members of the Association, which A, as Head, is responsible for, and holds in trust for the members.) It is equivalent to a personal payment of his debt to each member, because each member obtains the loan of all the monthly contributions of that month in which he, the member, draws the money, consequently this $5 goes each month to liquidate in rotation every member for the $5 originally paid in to A, and which A drew out for his own use; for each member, as has already been said, draws out in rotation the monthly sum made up of all the payments in. In other words, when B draws out the amount of money in the second month, in that sum, made up of the payments in by the other members, is also the sum of $5 paid in by the Head, which item of $5 is in repayment of the $5 he, B, paid in the first month to A, the Head, which, as we have already seen, A drew out for his own use along with all the other items of $5 paid in by the other members. A and B are therefore quits—his, B's, loan, has been refunded to him; and the same thing happens with C the next month, that is the third month, and the same with D the month after, and so on with all the members, till all are repaid; and, in fact, at the end of twenty months A has repaid the whole of the $100.

But what makes the matter appear complicated is that B, C, and D, and all the rest get loans, and on their part

repay—in reality each one, except the Head, lends to everyone else, and each one including the Head borrows from everyone else, and as soon as each one borrows, each one then commences to repay everyone else. This seems confusion worse confounded, and the maze appears too intricate to the European observer, as he sees in his mind's eye each member transformed after the first month, one by one, from a lender into a receiver, a borrower, and a payer-back. It is, however, simple enough; and the clue to the maze is to be found in fixing on one member at a time, as we have done with the Head, and following this one member through all the intricacies until, with the close of the Association, his accounts are all settled, at the same time resolutely closing our eyes to the action of the Head and other members, except inasmuch as they affect the actions and money of the one member we are following.

Let us then take B. How does he get his loan? He is not the Head: he cannot only draw the money as the Head would: but by virtue of being a member he is entitled to the loan. All the members are, however, equally entitled. What shall decide the respective times at which they are permitted to draw? The rule is, after the Head has had his, that the drawings of loans every month shall be by tender, and the highest bidder get it. This seems a very fair rule, as the man or woman most in want of money is likely to offer the most for it. These tenders are then put in at every meeting by the members desirous of drawing the money, except at the first and last meetings. At the first, as has already been seen, the Head has it by right, at the last it devolves, as a matter of course, to the residuary member as all the rest have drawn. The tenders for the loan are written on any kind of paper. If sent by another's hand they are enclosed in an envelope and the name should be written on the paper as well as the price tendered. If the member is present in person he may write it at the time of handing it in, but in that case he need only write the amount on it without his name, and no envelope is required. The Head of the Association opens the tenders, which are placed on the

table before him, in the presence of the members, who see them. The highest tender is taken, and should two be equal in amount the first opened is considered as the successful one. It is not compulsory on all the members to tender each time, but the tendency is for most to do so, as, if there is a demand for the money, one who is in actual want of it, seeing so many present, will, though he may not know what the others have offered, make a big bid in order to overtop theirs, and thus, though the others may not have cared for the money, yet, by their presence and tendering, they have raised the interest which they will each obtain for that loan. In short, a monthly loan is given by the Association in rotation to each of its members, and this rotation is conditioned by the highest bid offered on each occasion as explained above. In the second month we will suppose then that B writes on a piece of paper 'Offers interest, 50 cents' and hands this in; we will further suppose that this is the highest amount offered, consequently B obtains the loan. Sometimes three days of grace are allowed for payment in of the money after the tenders have been opened, but it often happens that the contributions have to be paid in immediately after the tendering is over. In this case then B pays nothing in, as he is obtaining a loan: the Head pays his $5, as he does every month after; but all the other members pay, not $5, the nominal amount of their contributions, but $4.50, that is to say, they each deduct the fifty cents offered as interest. These amounts are handed to the Head who, after collecting them, pays them over to B along with his, the Head's, own $5, making a total of $4.50 × 19 + $5 = $90.50. This then is the loan that B draws. On each occasion after this B pays the full amount of the contribution, $5. It will thus be seen that by doing so he pays the interest on his loan; for every subsequent drawing by a member of course contains, amongst the different items of which it is made up, one of $5 from B; and as the subsequent drawer, however, only paid into the Association $4.50 on the occasion that B drew, he, the subsequent drawer, consequently has got paid back to him $5

for the $4.50, *i.e.*, the 50 cents for interest that B offered, and which was accepted, as his, B's, tender was the highest on that occasion. It will be remembered though that B originally paid $5 to A on the first drawing when A took the drawing by rights. As we have already said A pays $5 every time after the first, consequently B has got his $5 back from A, the exact sum he, as one of the members, had loaned to him through the Association, for as we have already said A, being the Head, pays no interest, so it will be seen A's and B's accounts are settled as regards each other. B, again, by paying in $5 every month, subsequent to the one in which he got the loan, virtually pays the other members back the amounts due to them with interest as above, viz., nineteen monthly instalments of $5; counting in that he has already paid $5 to A, as we have just pointed out, his whole payments therefore are $5 × 19 + $5 = $100, that is for the $90.50 and its use, he has paid $100, *i.e.* $9.50 of interest.

With regard to C. Let us suppose that C offers 25 cents interest, and his tender, being the highest in the 3rd month, is necessarily accepted. He will receive A's $5. He receives from B $5, as B commences this month (see above) to pay $5; for after each loan obtained each member pays the full amount of the subscription. From the others, eighteen in number, C receives $4.75 × 18 = $85.50; add to this the $10 above and it makes $95.50, the whole amount which the Head of the Association hands to him. His payments are as follows:—

1st month to A - - - - - - - -	$5.00
2nd month to B - - - - - - - -	$4.50
3rd month nothing - - - - - - -	——
4th to 21st month, 18 months @ $5 =	$90.00
Total	$99.50

He thus pays $99.50 for the use of $95.50, *i.e.*, $4 of interest.

Let us now take T's case, the twentieth man, to use an Irishism he repays his loan before obtaining it, or, in other

words, he pays in a varying sum each month, after the first month dependent, as has already been shewn in the cases of B and C, upon the amount of interest offered. Of course the higher the interest has been the better for T, as well as for all the other members in a varying degree. Suppose the interest deducted averaged 25 cents a month, T's payments would then be $5 to A, the first month, and nineteen payments of $4.75=90.25, add to this the $5 to A=$95.25. He pays that amount and gets $100 for it. In short the other members have been using his money and he gets paid interest, $4.75, for its use. He does not need to tender for the $100, but gets it, as no one else is entitled to it but him, all having previously drawn. The Association ends with him, for it only runs as long as there are members, as soon as these have each had their turn at a loan the Association is finished. The Society has thus a twofold character: that of a borrowing club, and that of a lending club, for there is a regular succession of borrowers, beginning with A, and a regular succession, likewise, of lenders, decreasing in number with each meeting. It will thus be seen that this Mutual Loan Benefit Association is most ingeniously arranged, and that it affords exceptional facilities for obtaining a loan on easy terms, with the chances to the members of good interest and easy payments, in small sums distributed over a long period. It needs only to be added that should a member delay his payments the Head of the Association may pay it for him, if he likes, or it may stand over if the members are friendly with the defaulting member; should any member die before drawing his loan his wife or children, or, in default of them, nearest of kin, may continue to go on with the Association in the place of the deceased, on condition that the Head of the Association approves of them doing so; but if the Head is unwilling, then the heirs must wait till the winding up of the whole affair, when, on the accounts being made up, it will be seen how many payments the dead man had made, and a sum equivalent to an equal number of $5 payments will be made to them; should he already have obtained his drawing before his

death, his heirs are required to make the usual monthly payments of $5 to repay the Association; if they are not able to do so, it is accepted as a misfortune, the Head is not considered liable, as a Head of the Association, and the members only suffer. Should it be written on the top margin of the book that 'should any member abscond the principal is to be refunded but not the interest, any accidents, &c., are to be taken as the will of God,' then the Head of the Association has to conform to this rule, but otherwise a principle of practical equity, much practised by the Chinese, when circumstances over which they have no control occur, is brought into play, and the Head of the Association makes good one-half of what the absconding member ought to have paid; or rather he makes good half of the principal, the other half being a loss to the members, and this holds good in both the Yí-wúí, now written about, and the Téí-p'ó-wúí (pronounced Tay po wooee) to be mentioned later on. Whether the above words are written or not the Head is not responsible for the subscriptions of a dead member.

In the more important Associations, when the amount of the subscription is $100 or so, the Head of the Association, having asked his friends to join and got their consent, follows it up in the course of a few days with invitation cards to a dinner or wine party at some eating-house, and they are asked to bring their subscription with them. All who respond to the invitations become members; from five to ten days after their names are all entered by the Head into the books, with rules, amount of subscription, &c., and one is given to each member. The expenses of the first dinner are paid by the Head; and the same individual, on behalf of the members, provides a dinner again, issuing invitation cards the previous day, as before, but on each occasion subsequent to the first it is the member who obtains the loan who pays the expenses of the dinner; the money (a certain sum at the very first being fixed for its cost) for it being deducted out of his loan; the dinner, however, is ordered by the previous drawer. One who does not attend the dinner or dinners is not exempted

thereby from his share of the expenses, and one who wishes to enjoy the feast must come to it, as no portion will be sent to the absentee. When the dinners are given in connection with these Associations the business is attended to first, and after that the members have their feasting: business first and pleasure afterwards. This feasting, however, does not take place in the smaller Associations where the shares are only a few dollars each. A member in an Association is not confined to one share, but may have two or more if he chooses.

There is another kind called the Téí-p'ó-wúí 'Spread on the Ground Association,' so called because it is said the original starter was too poor to have any place to receive his friends, and had to spread a mat on the ground to collect the amounts subscribed. The Téí-p'ó are slightly different from the Yí-wúí, though in many of the details they are the same, the differences being so slight that the same book is used. The chief point of difference is that the Head of the Association is out of it altogether, that is to say, he or she does not obtain a loan: the position occupied by the Head is more analogous to that of a paid servant, though no salary is his or her reward; but he or she gets a commission, as it were, to recoup him or her for his or her trouble, the amount of the commission being fixed at one-half of the subscription, *i.e.*, if the periodical subscription paid were $5, the Head would get $2.50; and this is paid to him or her by the person who obtains the drawing on each occasion. In the Téí-p'ó-wúí no dinners nor wine parties are given. The Head goes round personally and informs the members of the meetings, which are held in his or her house. Some bring written tenders, but the majority, being women and unable to write, bring sticks of bamboo of different lengths with them, to represent the amount they are willing to offer as interest. These sticks of bamboo are unburnt ends of incense-sticks and the women break them into the right lengths, perhaps in a corner of the room where no one can see them, the owner telling the Head what each bamboo stick stands for: the longer ones, say one dollar, the shorter ones may be fifty cents, and the still

shorter ones perhaps ten cents. After all are laid down, and before opening, sometimes the tenderer may say 'I add verbally so many cents to my tender.'

SOCIETIES, SECRET.—A book dealing with 'Things Chinese' would scarcely be complete without some reference to secret societies, as these combinations are so common, not only in their own native land, but often obtain a more powerful position and even exert a greater influence at times when transplanted to foreign soil.

There seems to be a world-wide similarity between secret societies in many respects. In their fundamental principles there is a wonderful likeness, as well as in many points of practice, ceremonial, and ritual. When we come, however, to examine into them, it seems, as a general rule, to be a family likeness, perhaps the result of heredity, and not a servile imitation of one another during recent times.

Especially is this true of some of the Chinese secret societies. Of them it may be said that they are founded upon a spirit of fraternity, devotion, filial piety, and religion. At least this is the case with the most famous, the Sám Hòp Wúi, or Triad Society, though it has shown itself in the terrible rebellion that was carried on for many years under its banners in opposite aspects to these; but, notwithstanding this, war and revolt are not its proper objects. In its 'Words of Exhortation' we find it written 'If people insult you, injure you, revile you, abuse you,—how ought you to take it? You ought to bear it, suffer it, endure it, and forgive it.' How then, it may be asked, is revolt and rebellion against the Government compatible with such principles? They are quite in harmony according to the Chinese idea; for it is the duty of the good to upset the government of the bad. In such a case it is not rebellion, but the raising of the standard of righteousness against tyranny and oppression. We must give the leaders of the great T'ai-p'ing rebellion credit for motives of this character at their inception of the rebellion, though some of them may have had their heads turned eventually by lust of power, while the rag-tag and

bobtail which followed in their train had no higher motives than plunder and loot.

The origin of the Hung league, one of the names of the Triad Brotherhood, is shrouded in the mists of uncertainty. They claim, like the freemasons, a high antiquity, but it is impossible, as far as researches have been carried at present, to say with any certainty whence they sprang. There would appear to be some slight indications or possibilities of the existence of this society in some form or another in previous times, but it was only during the rule of China by the Tartars that it appeared as a regular political body. The two provinces of Canton and Fuh-kien, which most energetically resisted the Tartar sway, were the cradles of the Triad Society. In course of time the Triads awoke the displeasure of the Government. Unfortunately the followers of the Society 'degenerated into a band of rebels and robbers, that seemed to have lost every notion of the proper spirit of its association.' But a change came over them, for one of their members, Hung Sau-tsun, obtained some knowledge of Christianity, which he engrafted on the old stock; and it is a matter of recent history, how, the standard of rebellion raised, the forces of the insurgents were increased by ever swelling bands of recruits, while many were forced to join their ranks in the hopes of escaping immediate death; all hopes of desertion were denied them in some cases by the words T'ai P'ing being branded on their cheeks, a positive proof, if found by the Imperialists, that they were rebels. Their leader took the title of 'King of the Heavenly Kingdom of Universal Peace,' and had associated with him several co-kings. Under their leadership many of the finest provinces were overrun; death and destruction dealt out to the inhabitants; the idol temples demolished, and the idols mutilated; the fair land turned into a desert; Nanking, the ancient capital of China, captured, and the new dynasty started its reign within the old walls of the 'Southern Capital,' for such is the meaning of the name. In fact it looked much as if the Manchu Tartars were doomed, and doubtless they might have been, had not foreign aid

come in the person of General Gordon, whose 'Ever Victorious Army,' as it was called, so effectually assisted the Imperial forces that they gained the day, and, after many a hard fought battle, the rebellion was quelled and the then effete Manchu dynasty bolstered up on the throne. At the same time there was so much of corruption and evil in the ranks of the rebels that it is questionable, had they succeeded, whether their rule would have been any better, or even as good, as that of those they endeavoured to overthrow; for, with the great mass of their followers, murder, rapine, and plunder were the aims, while the leader developed into a visionary of a curious type: he was possessed by a most extraordinary craze, giving out that he was the younger brother of Jesus Christ, and a number of other blasphemies. These were published in books and pamphlets issued from the press. The author possesses a collection of these books and most wonderful productions they are. The diplomas, or certificates, are curious documents; they are written on white linen. There is much paraphernalia connected with the Lodges, such as numerous flags, banners, state umbrellas, warrants, working tools, &c.

Each Lodge in the society—how many there are we are unable to say—is governed by a President, two Vice Presidents, one Master, two Introducers, one Fiscal, who is styled 'The Red Stick' from the red staff with which he punishes offenders, thirteen Councillors, amongst whom are a Treasurer, a Receiver, and an Acting Treasurer; there are also Agents and minor officials who wear flowers in their hair. Some of the brethren, who are styled Horse-leaders, are appointed to act as recruiters of new members. Besides these, four brethren summon the others to the meetings. The officials are appointed by the vote of the whole Lodge. After one year a brother can be promoted to be an Introducer; after two, to be a Vanguard; after three, to be a Master, if a vacancy occurs. Ten days notice has to be given, by summons, of each meeting of Lodge, the meetings being generally held on the 25th day of the Chinese month. Contributions, varying in amount, are made at the usual Chinese festivals, &c. Recruits

for the society are got by persuasion, but, failing that, notices are put into the houses of those they wish to have join them instructing them to go to a certain spot at a given time, and threats are held out that, if the authorities are informed, destruction will overtake them and their relations and property. Arrived at the *rendez-vous* they are conducted to the Lodge; at other times they are assaulted and decoyed on till, overpowered by numbers, they are put into a sack and carried there. The candidates for Initiation present themselves bare-footed with disheveled hair and with the lappets of their coats hanging open. Five incense sticks are taken in their hands and four quatrains repeated by them, after which they swear to their certificates of birth, while the Introducer, acting as Herald, gives their names so that all the brethren may hear them. Having arrived at the gate an incense stick is taken in both hands and the candidates salute the two Generals. On entering the first gate of the camp their names, surnames, ages, and times of birth are all carefully entered in a book by the Vanguard. An arch of steel is then formed—one half of the swords being of copper, however—and the candidates are led under it, sometimes a red cloth does duty for the arch of steel. The candidates, holding three red stones in their hands, have to pay, after passing, twenty-one cash as first entry money, and find themselves before the Hung gate, which is guarded by two Generals; here they kneel thrice. Their names are demanded from the Vanguard, who gives them: the Generals then go in to obtain the Master's permission for them to enter, after which they are allowed to pass 'and are brought to the Hall of Fidelity and Loyalty,' where two more Generals are on guard who also ask their names, and the candidates kneel four times. There, at last, they are instructed in the tendency of the society; and 'are exhorted to be faithful and loyal to the league to which they are about to be affiliated.' The grievances 'against the Tartar dominion are enumerated and promises' made to 'those who shall accomplish their duties faithfully; whilst fearful threats are pronounced against those who should dare to refuse to enter the league.' 'The

last enclosure before the Lodge' is the Heaven and Earth circle, which is again guarded by two Generals. 'After having passed through, and gone across the surrounding moat or ditch, they reach the East-gate of the City of Willows, guarded by *Han-phang*.' The candidates here kneel twice. They are led to the Council Room called 'The Lodge of Universal Peace' where the whole of the council is assembled. 'Two Generals keep guard at the door of this room.' The Vanguard speaks to them and requests permission for *Thien-yu-hung* (the candidates are supposed to personate him) to enter, which the Master grants. The Vanguard then enters the Council Room, after which a number of questions are asked which he answers, repeating a quatrain or some verses after each statement as a proof. There are 333 questions and they refer to the objects of the society, its different working tools, banners, parts of the Lodge, historical and legendary history, &c.

After the examination is through, the Master is satisfied, and those who wish to proceed with their Initiation have further ceremonies to go through, while those who refuse to join the brotherhood are taken to the West gate and have their heads cut off. The next thing is the cutting off of the queue, the queue being a sign of subjection to the Manchu rule, but this cannot always be carried out, as it would be a sign of rebellion to be seen without one, though it is sometimes done and a false queue braided on again. Next to each candidate stands a member who answers what it is necessary to say for him. The candidates are shaved and their hair done up as under the Ming dynasty, and they would appear to be clothed in sackcloth and mourning. The next ceremony is that of washing the faces of the candidates, emblematical of cleansing traitorous hearts, after which the outer garments are taken off, as they are cut after the Manchu style. This ceremony of 'undressing' having been gone through, they are dressed in long white robes and a red handkerchief wrapped round the head, and later on a pair of straw mourning shoes, in place of the ordinary shoes, are put

on; during the course of all these ceremonies numerous quatrains are recited bearing on them. These preliminaries being ended, the candidates are led before the altar, on which is a censer of white porcelain. The whole of the brethren present take nine blades of grass in their hands to pledge fidelity in commemoration of the manner in which the original founders did so; two quatrains are repeated, the oath, written on large sheets of yellow paper, is next laid on the censer and incense-sticks taken in the hands of all present, verses again being recited; the incense is offered and a blade of grass is put by each member into the ashes of the censer and a verse repeated; a second and third are placed in, in the same way. After this three sticks of fine incense are stuck into the censer, one by one, a verse being repeated with each; 'two candles of dry wood are now lighted' and another quatrain recited, followed by the lighting of a red candle in the same manner. All this being through, a silver wine-jug and three jade-stone wine cups are brought in, and the brethren worship Heaven and Earth 'by pledging three cups of wine' with the usual accompaniment of verses. After the wine has been offered the Seven Starred Lamp is lit, followed by the lighting of the 'Lamp of the Gemmeous Ruler' and the Hung Light, all accompanied by verses. All the lamps being thus lit and the incense giving forth its fragrant odours, a solemn prayer, read slowly and solemnly, is offered to the gods—Buddhist, Taouist, as well as to the deified spirits of nature and of heroes. After rising from this prayer, eight salutations on bended knee are made to Heaven, Earth, the Sun, the Moon, 'the Five Founders, Wan-yun-lung, the Brethren, and the renowned amongst their companions,' a verse again being recited. One of the members then takes the oath, which has been lying on the censer all this time, and reads it to the candidates 'who remain kneeling during the reading.' It is in thirty-six articles and enjoins the practice of equity and justice amongst the members, the shielding of the brethren in times of trouble; the chastity of a brother's wife or concubine and of his child are to be strictly respected, and, besides, the members are told, 'you

must consider the father of a brother as your own father; his mother as your mother; his sister as your sister, and his wife as your sister-in-law.'

After reading the oath the brethren rise from their knees and proceed to the ceremony of confirming it by shedding blood, first making and drinking tea to cleanse the mouth, with the usual recitations. A large bowl is next filled with wine and another quatrain repeated. The brethren prick themselves in the middle finger and thus mingle some of their own blood with the wine, all drinking of it, several quatrains bearing on the subject being recited at the time. Sometimes a cock's blood is used instead. 'The Drinking of the Bloody Wine' being over, a white cock's head is chopped off, to the usual accompaniment, followed by an execration, solemnly pronounced, beginning:—'The white cock is the token, and we have shed its blood and taken an oath. The unfaithful and disloyal shall perish like this cock.'

'The new members are now led without the West-gate where a furnace is burning'; there the oath is burned, thus being sent into the spirit world and coming to the knowledge of the gods, who will punish any perjurers.

The President then presents the new members with their certificates, on the back of which their names are written in a secret manner. 'The book, containing the oath, laws, regulations, secret signs, &c., is also given to them,' and sometimes a pair of daggers. Besides keeping their certificates on their persons they also keep three of the T'ai-p'ing coins, as signs of recognition; for all of these things they pay fees.

They are next led round the building, to have the flags and working tools shewn to them, to the accompaniment of quatrains.

The banners are then consecrated, three cups of wine being poured on the ground at the same time, as a libation to the gods, a prayer is offered and another quatrain recited. After this prayer the spear-heads are dipped in the blood of a white horse and a black ox which are slaughtered as offerings to the solar and telluric principles respectively;

they are then cooked and a supper eaten, during and after which theatricals take place. As dawn approaches the members reclothe themselves in their present, every-day attire and return home.

There is a code of laws and statutes, the articles of law being seventy-two in number, and the regulations twenty-one; besides these there are ten prohibitory By-laws relating to Meetings of Lodge. All these laws and regulations inculcate brotherly kindness, assisting of brethren in time of need, shielding them from the authorities, and abstaining from giving evidence against them in the Courts of Law; the trial of all cases in which brethren alone are concerned is to be held before the Lodge and not to be brought before the magistrates; letters are to be carried from foreign countries for the brethren, and any brother found purloining money intrusted to him by a brother is severely punished. The infraction of each of the regulations is followed by imprecations or threatened punishments, among which may be noted those of having the head cut off, an ear chopped of, &c. We cannot, however, give even a short *résumé* of all the offences provided for; but amongst these laws, as can well be imagined, the divulgence of the secrets in any way is a most serious offence.

The brethren have besides a perfect system of secret signs adapted for all times and seasons and conditions. We will just instance a few of them:—'If people ask you on the road "Whence come you?" Answer "I come from the East." If they ask you "Whither are you going?" Answer "I want to go to the place where I can join the myriads of brethren."' In entering the house of a brother, one is directed to stop for a moment and enter with the left foot first. In sitting down the points of the grass shoes are turned towards each other, while the heels are separate: this is a sign that one is a brother. The queue so done up as to have the end hanging down behind the left ear denotes business. Another sign in use is the tucking up the right leg of the trousers while the left leg is allowed to hang down. The brethren have different signs, pass-words, and quatrains for use if attacked by robbers and pirates who may chance to be Triad men; and though they

are not allowed to divulge the secrets to outsiders yet they are permitted to teach their sisters and wives certain verses for their protection under similar circumstances. All contingencies appear to be provided for, amongst others, directions are given how to put up a secret sign over one's door in case of a revolt. The author knows that this is not a part of a mere system, but is of practical use, because a house he once lived in, in a Chinese city, was thus protected when it was feared that the T'ai-p'ing rebels would attack the place. Numerous signs and counter-signs, forms of recognition, and wishes expressed secretly, are all revealed by the manipulation of tea-pots, tea-cups, wine-cups, tobacco and opium pipes, chopsticks, white fans, and betel nuts, by placing them in different positions, holding them in different ways, and presenting them to one another.

The Triad Society has brought itself prominently into notice in the English and Dutch colonial possessions, where its members have exerted a great influence, and almost absolute power at times, over their fellow-countrymen. Their membership in some places is enormous: in the Straits Settlements it would appear, if we are to judge by the figures, that at one time, at all events, their number was equal to that of the Chinese population; for in 1887 the census returns the Chinese population as less than the Triad members, which were 156,440.

There would seem to be no Grand Master of the whole body, but a central government is in existence composed of the five Grand Masters of the five Grand Lodges of Fuh-kien, Kwang-tung, Yun-nan, Hu-nan, and Che-kiang. This governing body then has some sort of control over millions of Chinese, not only in China itself but throughout the world. One writer says of this organisation:—'These principles, the repudiation of all jurisdiction, and the assumption of their power by an irresponsible tribunal, constitute an *imperium in imperio*, the foulest, the bloodiest, the most oppressive of which there is record on such a scale.' Another says:—'The Hung League has carried civil war and murder wherever it has gone.' Yet another says:—'They engage to defend each other against

the police, to hide each other's crimes, to assist detected members in making their escape from justice.' Yet another says that it is a 'combination to carry out private quarrels, and to uphold the interests of the members in spite of law, and lastly to raise money by subscription or by levying fees on brothels or gaming houses.' Here then is sufficient reason for their suppression, and owing to the misuse of their power, and the rioting and murders committed by them in the Straits Settlements, they have been forbidden there. The most recent legislative enactment against them in Hongkong is Ordinance No. 8 of 1887, by which the Triad Society is declared to be unlawful, and the managers and office bearers are liable to a fine of a thousand dollars and to imprisonment for one year; the former Ordinances which related to them were Nos. 1 and 12 of 1845, which meted out more drastic punishment than the last one mentioned above. Some of the prominent members of the Society have been deported by the Hongkong Government, when necessity arose for it, for unfortunately, in this colony, they have degenerated into nests of thieves and bands of robbers.

This account of the Triad Society will show what secret societies are capable of in China. They are hundreds in number, but not all of them are political in their aim: some are merely sects of Buddhists; one in the North forbids the use of tobacco and wine amongst its other tenets and prohibitions. An association which has attracted some attention lately is the Kó-ló-wúi, which has its head-quarters in the province of Hu-nan, the army being quite honey-combed by this political association which, like the Triad, has for its object the overthrow of the present dynasty. It is said to have its emissaries in every province, who travel under the assumed character of doctors, disseminating news and gathering in members as they go. It is believed by some to be answerable for the recent riots directed against foreigners in Central China (see article on Riots). Its organisation is in all probability on somewhat similar lines as that of the Triad Society, for there are five Heads, Certificates printed on linen, (a fac-simile of one is given in 'The China Review,'

Vol. XV. p. 129), &c. and an elaborate Initiation ceremony is said to be employed. It is described as resembling Freemasonry and not essentially seditious; but opportunities for a thorough study of it have not yet been afforded to those interested in such subjects. It took its rise at the time of the T'ai-p'ing rebellion, General Tseng Kwo-fan himself, so it is reported, having established it at the siege of Nanking; but this body, instead of seeking to re-establish the Ming dynasty, would appear to look further back, even as far as to the T'ang dynasty, and, probably, if their chance ever comes, some one will be put forward as of reputed Imperial descent from rulers of that dynasty, though the house of T'ang is supposed to be extinct long since.

Books recommended.—'The Thian Ti Hwui' by G. Schlegel contains the fullest account of the Triad Society that has yet been published, and, to the student who wishes to enter into a knowledge of its mysteries, is recommended. It is illustrated with diagrams of diplomas and flags, &c. For the general reader a short article in 'Harper's Magazine' for September 1891, entitled, 'Chinese Secret Societies,' by F. Boyle, will be found interesting. A paper in the transactions of the Missionary Conference held at Shanghai in 1890 contains a list of a good many of these societies in the province of Shan-tung, with some little account of them. In that province alone it is stated that there are over a hundred secret societies.

SUN, MOON, AND STARS.—The sun, moon, and stars, with that fondness for numerical categories which possesses the Chinese, are classed together as 'The Three Lights.' The first is supposed to be four thousand miles distant from the earth, and the heavens, by one writer, to be seventy-three thousand miles off. After this it would be superfluous to adduce any more instances of the knowledge, or rather want of knowledge, of the Chinese of the heavenly bodies. A raven in a circle represents the sun.

The Chinese are more gallant than we are with regard to the moon. They do not see any man in the moon, but their legend, instead of being that of a man gathering sticks on the Sabbath, and being sent to the moon as a punishment, is of a female beauty, Chang-ngo by name, who drank the elixir of immortality and went to the moon, where she was transformed into a toad, which Chinese eyes still trace in the shadows visible on that luminary's surface. One of

the most popular festivals is that of the moon, which is worshipped in autumn, and moon-cakes are made and exposed for sale everywhere. These are circular indigestible cakes, elaborately decorated in the more expensive varieties, and enclosed in circular pasteboard boxes with a piece of netting over the top. The children go wild over them, and each little youngster is provided with one to admire and gloat over.

The stars are arranged in constellations which would quite puzzle the Western astronomer, though we question if their combinations into nominal clusters are any more arbitrary than our system of grouping them.

The five planets, according to the Chinese system, are Mercury, Mars, Jupiter, Venus, and Saturn. A most wonderful system is evolved from the elementary correspondences of these planets with water (Mercury), fire (Mars), wood (Jupiter), metal (Venus), and earth (Saturn); the combinations and permutations of which are the cause of the different effects produced in the visible universe. The above are supposed to be intimately connected with the five colours, black, carnation, azure, white, and yellow; with the five human viscera; and with the five tastes, &c. To descend from the wild visionary ideas of this scheme of philosophy, falsely so-called, we next find ourselves in the mazes of superstition as regards the stars: for not a few of them are objects of worship, some of the most popular being the Seven Sisters, for the Chinese, in common with the ancient Greeks, represent the Pleiades as such. At their festival a paper-tray filled with seven imitation mirrors, and other objects in sets of seven, are burnt as offerings to these star spirits.

Eclipses are a source of terror to the mass of the Chinese, who believe that a celestial dog has the sun or moon in its jaws and is about to swallow it. Gongs are beaten to frighten away the monster; even the Government lends its sanction to this absurd superstition, and the high officials offer worship and add their official gongs to the general din of the ignorant populace. See 'Fetichism: A contribution to Anthropology and the History of Religion' by F. Schultze, Dr. Phil.

Chap. 6, Sect. 3, for similar beliefs and practices amongst other nations.

TAOUISM AND ITS FOUNDER.—At about the same time that Confucius, the great Sage of China, was endeavouring to get his principles adopted, there lived another of China's great men whose views were diametrically opposed to those of Confucius, and whose opinions, or whose reputed opinions, formed the foundations of a system as powerful over masses of the Chinese as Confucianism itself. Of Lao-tsz our ignorance is profound: his birth is mystified with legend, of his life little is known, and his death is hidden in obscurity. Amongst all the uncertainty and doubt is found a short treatise, his one work, 'The Taou Teh King'; its translation has taxed the best endeavours of several eminent sinologues, and yet another is understood to be engaged on the task of a revised version. Amidst its short, terse, ringing sentences, flash jewels of the first water, set in much that is obscure to the foreign reader, who longs to know what this ancient worthy, China's Grand Old Man, really meant. In Lao-tsz, the founder of Taouism, we have one of those men whose writings, life, and reputed actions have exerted an untold influence on the course of human life in this world, but of whom the world, during his life-time, took so little account that all that is authentically known about him may be summed up in a few lines: 'Even his parentage is surrounded with uncertainty, of his life we know nothing except one or two facts, and we are ignorant of the manner of his death and of the place of his burial. And yet he was one of the deepest thinkers China has produced.' This much appears to be certain, that he held some Government appointment, Keeper of the Archives, or Treasury Keeper, or Keeper of the Imperial Museum, as it has been variously rendered into English. This was in the state of Chau, and, foreseeing its inevitable downfall, he 'resigned his office and went into retirement, cultivating *Taou* and virtue.' The disorders increased in the state of Chau and, though living 'a life of retirement and oblivion,'

his place of retreat was not secure from violence. So he started on that mysterious journey of which we have no record, to some bourne from whence the old traveller never returned; lost to mortal ken he left behind him (with the Keeper of the Pass, with whom he stopped some time before disappearing into obscurity) the small book mentioned above, the only literary remains we have of one who has exerted such an influence on the Chinese nation.

Besides these facts we are told that Confucius met him; and a son of the philosopher is mentioned who became a General in the state of Wei, but in a few generations, as far as we are aware, the line seems to have gone out in obscure darkness.

Legend has gathered round the few facts until quite a halo has surrounded the old philosopher; myth and fable have crystallised round the short and simple story of his life till his whole being and actions are glorified; they gleam and glitter with the splendour of the marvellous and are greatened into the wonderful and miraculous; added glories are borrowed from the meretricious charms of a debased and idolatrous Buddhism until the whole system is transformed, aided by the vagaries of its own professors, into a monstrous mass of charlatanism and thaumaturgic mysteries which would shock Lao-tsz himself were another avatar granted him; for different incarnations are ascribed to him in the past, and attributes pertaining to the deity are freely given to him to raise him in popular estimation—attributes which, in the Protestant West, being reserved for One alone, greaten Him, but which, in the polytheistic East, are belittled by being the common property of hundreds and thousands of heroes and demi-gods and saints innumerable. But to return to our present philosopher: being thus metamorphosed into one of the demi-gods of China's pantheon, his birth is made to take place amidst the marvellous—the sight of a falling star caused his conception, but he appears to have experienced reluctance in entering into the world, for he was 81 years of age when he was born, being an old grey-beard, hence the names or titles by which he is known, Lao-tsz, 'The Old

Boy,' or 'The Ancient Philosopher,' and 'The Venerable Prince.'

The Chinese always give their sages most extraordinary characteristics. As a sample of them we will give those which Lao-tsz was said to possess:—'His complexion was white and yellow; his ears were of an extraordinary size, and were each pierced with three passages. He had handsome eyebrows, large eyes, ragged teeth, a double-ridged nose, and a square mouth; on each foot he had ten toes, and each hand was ornamented with ten lines.' The small book which Lao-tsz left behind him contains only 5000 words. It has been well said of it: 'Probably no widely-spread religion was ever founded on so small a base. Like an inverted pyramid, the ever-increasing growth of Taouist literature and superstitious doctrines, which make the sum of modern Taouism, rests on this small volume as its ultimate support. We say "ultimate" advisedly, for other works have long surpassed it in popularity. Its philosophical speculations are far beyond the reach of the ordinary reader, and even scholars are obliged to confess that they have but a general idea of the meaning of the old recluse. "It is not easy," says one of the best known commentators, "to explain clearly the more profound passages of Lao-tsz; all that science is able to do is to give the general sense." To European scholars the difficulty is even greater. As Rémusat remarks in his *Mémoire de Lao-tseu*: "The text is so full of obscurity, we have so few means of acquiring a perfect understanding of it, so little knowledge of the circumstances to which the author makes allusion; we are, in a word, so distant in all respects from the ideas under the influence of which he writes, that it would be temerity to pretend to reproduce exactly the sense which he had in view, when that sense is beyond our grasp." It is, however, always easy to affix a plausible interpretation to that which is not susceptible of any definite explanation, and consequently a host of commentators and translators have arisen, who find in the *Taou Teh King* confirmation of their preconceived theories of his meaning, and of their preconceived wishes on his behalf.'

The Jesuit missionaries found in these mystical utterances of the first Taouist philosopher a knowledge of the Triune God, revealed five centuries before Christ, and the mystic name of Jehovah. These fanciful speculations, based probably on a misapprehension of a book most difficult of comprehension, are not now received with seriousness.

'In the Taou Teh King, Lao-tsz has elaborated his idea of the relations existing between the Universe and that which he calls Taou.' 'The primary meaning of this name of a thing which he declares to be "without name," is "The Way," hence it has acquired the symbolic meanings of, "the right course of conduct," "reason," and it also signifies "the word" (Logos). By all these meanings it has been severally rendered by the translators of Lao-tsz's celebrated work. In support of each rendering it is possible to adduce quotations from the text, but none is the equivalent of Lao-tsz's *Taou*. The word *Taou* is not the invention of Lao-tsz. It was constantly in the mouth of Confucius and with him it meant the "Way." The Buddhists also used it in the sense of "Intelligence," and called their co-religionists Taou-jin, or "Men of Intelligence." If we were compelled to adopt a single word to represent the *Taou* of Lao-tsz, we should prefer the sense in which it is used by Confucius "The Way," that is μέθοδος. "If I were endowed with prudence I should walk in the great *Taou*. ° ° ° ° The great *Taou* is exceeding plain, but the people like the footpaths" said *Lao-tsz* (chapter 53). But it is more than the way. It is the way and the way-goer. It is an eternal road; along it all beings and things walk, but no being made it, for it is Being itself; it is everything and nothing and the cause and effect of all. All originate from *Taou*, conform to *Taou*, and to *Taou* they at last return.

Taou is impalpable. You look at it and you cannot hear it. You try to touch it and you cannot reach it. You use it and cannot exhaust it. It is not to be expressed in words. It is still and void; it stands alone and changes not; it circulates everywhere and is not endangered. It is ever inactive, and yet leaves nothing undone. From it phenomena appear, through it they change, in it they disappear. Formless, it is the cause of form. Nameless, it is the origin of heaven and earth; with a name it is the mother of all things. It is the ethical nature of the good man and the principles of his action. If we had then to express the meaning of *Taou*, we should describe it as (1) the Absolute, the totality of Being and Things; (2) the phenomenal world and its order; and (3) the ethical nature of the good man and the principle of his action.'

To the English reader this book is one of the most delightful of Chinese books of that class. It seems to

approach nearer to the grand truths so magnificently expressed in parts of our own incomparable Bible. Its diction is simple; its sentences terse; but its style enigmatic; the Westerner feels, though unable to put himself in complete *rapport* with the grand old philosopher, more in sympathy with him than with the more highly lauded Confucius. In the words of one writer: 'In such utterances as these Lao-tsz showed himself to be as superior to Confucius as the Christian dispensation is to the Mosaic law.'

As the first purity of Christianity was sullied by the superstitions and idolatry of the mediæval times, so a system of charms, idolatry, exorcism, elixirs of immortality, masses of superstition, *et hoc genus omne*, have gathered round the original Taouism. This growth of centuries forms what is now known as Taouism, and, in common with Buddhism and an adhesion to Confucianism, stands for religion to the average Chinaman. It is believed in in moments of danger and death, but laughed at in their sceptical hours, by the better educated, who then profess themselves Confucianists alone; it, however, receives only formal acknowledgment from many, though its thaumaturgic priests, in harmony with those of the Buddhists, are relied on by all to rescue the souls of their relatives from the punishments of Hades by the performance of masses.

Earlier Taouism boasts of two philosophers, Lieh-tsz and Chwang-tsz, who have been latinised as Licius and Chancius. We have not the space to go into a dissertation on all their opinions. Suffice it to say of Lieh-tsz that 'the belief in the identity of existence and non-existence, and the constant alternations from the one to the other observable in all nature, assumed in his eyes a warrant for the old doctrine: "Let us eat and drink for to-morrow we die."'

'The vanity of human effort' was Chwang-tsz's 'main theme, and the Confucianists were the principal objects of his denunciations. The fussy politician who boasts of having governed the empire is given to understand that the empire would have been very much better governed if it had been left alone, and the man who seeks to establish a reputation

is told that reputation is but "the guest of reality." He was at one with the code of Menu, and pronounced the waking state one of deceptive appearances, * * * * * but though there was this unreality in existence, life was yet a thing to be cared for. * * * * * This care for life was quite compatible * * * with an indifference for death.' Of his own funeral he said:—'I will have heaven and earth for my sarcophagus, the sun and moon shall be the insignia when I lie in state, and all creation shall be the mourners at my funeral.'

The mass of Chinese have cast aside the philosophical and metaphysical speculations of the old philosopher and his immediate followers, and on the small foundations of the Taou Teh King a superstructure of hay, stubble, rubbish and rottenness has been raised. They appear to have started off at a tangent from his system and evolved some elaborate systems wandering off into empty space. The craving of man for immortality degenerated into a fruitless search for plants, which when eaten, would confer it; for charms which would bestow it; for elixirs, the quaffing of which would send it coursing through one's veins. So strong were these beliefs that Taouist books were spared in the general destruction by the hated Ts'in Chi Hwang-ti; and the same monarch dispatched a naval expedition to discover the 'golden isles of the blest, where dwelt genii, whose business and delight it was to dispense to all visitors to their shores a draught of immortality, compounded of the fragrant herbs which grew in profusion around them.'

Magicians arose under the ægis of Taouism who 'professed to have mastered the powers of nature. They threw themselves into fire without being burned, and into water without being drowned. They held the secret of the philosopher's stone, and raised tempests at their will.'

So soon was the original Taouism of Lao-tsz forgotten, that all the vagaries of these mystic jugglers were believed in, 'and the attention of all his professed followers was directed to obtaining the elixir of immortality and the philosopher's stone. * * * * * * The mania for these

magical arts among the Chinese during the Ts'in and Western Han dynasties seems to have been as general and as acute as the South Sea Scheme madness among our forefathers. From the emperors downwards the people devoted their lives to seeking immunity from death and poverty. Business of every kind was neglected, fields were left untilled, the markets were deserted, and the only people who gained any share of the promised benefits were the professors of Taouism who trafficked with the follies of their countrymen, and who fattened on the wealth of the credulous.'

One of the votaries is said to have been the Emperor Woo. '"I know" said Le Shaou-keun to the Emperor, "how to harden snow and to change it into white silver; I know how cinnabar transforms its nature and passes into yellow gold. I can rein the flying dragon and visit the extremities of the earth; I can bestride the hoary crane and soar above the nine degrees of heaven," and in return for these imaginary powers he became the chosen adviser of the Emperor, and received the most exalted honours.' After this reign, however, the Taouism of this character lost favour and 'the ethics of Confucius and the mysticism of Lao-tsz' grew in estimation.

Later on Imperial sacrifices were ordained to the philosopher; and Buddhism exerted its influence on Taouism; with regard to the latter it is almost amusing to notice the plagiarism of the writers of Taouist books in adopting into, and adapting to, their religion the legends and tales of the idols of Buddhism; for in modern Chinese thought and practice the saints and the deified dogmas of Buddhism really form a pantheon of that religion.

Taouism not only basked in Imperial favour at times, but also suffered the withering scorn of those rulers who pinned their faith exclusively to the tenets of the politico-ethical Confucianism. 'Asceticism and public worship soon became engrafted on the doctrine of Lao-tsz:' the Buddhists and Taouists, however, were sworn enemies, the one party taunting the other with being jugglers, while the other retorted that the Buddhists were strangers in the land.

With the accession of the T'ang dynasty the delusions of the elixir of immortality and the philosopher's stone began to exercise their influence over the minds of men. Lao-tsz was canonised, and one of the Emperors actually went so far as to introduce his writings into the syllabus for literary competitive examinations. The Taouists flourished and suffered alternately under different sovereigns and dynasties. The priests of Lao-tsz married and were like the common people in all points but in the matter of paying taxes, from which they were exempt, though by their law or custom, in imitation of Buddhism, they were supposed to be celibates; but 'under the first Emperor of the Sung dynasty (A.D. 960-976), however, a return to a stricter system was enforced, and they were forbidden to marry.' At the present day the Taouist priests, who have become such since their marriage, retain their wives, nor are those who have not hitherto been married prevented from doing so; thus presenting a striking contrast to the Buddhist priests.

One of the books which exerts the greatest influence over the mass of the Chinese people is the 'Book of Rewards and Punishments' which is based upon Taouism; it leaves untouched the abstruse philosophy of Lao-tsz, but elaborates a system of morality for every-day life upon the foundation of his sayings. Amidst much chaff and modern superstition there are many grains of truth and good advice, enforced by the promises of rewards for good, virtuous actions, and the threatening evil-doers with present and future punishment.

Another book must be mentioned in this connection as exerting an influence on the Chinese mind: it is 'The Book of Secret Blessings,' which has been described as having 'no reference whatever to the doctrines of Taouism, but only a number of moral injunctions of great ethical purity.' 'These two works may fairly be taken to represent the moral side of modern Taouism. Few professing Taouists trouble themselves at the present day about the musings of Lao-tsz or the dreamy imaginings of his early followers. They pursue only their own good, mainly temporal, but also moral. To secure the former they have recourse to the magical works of the sect, and to the expounders of these,

he Taouist priests. They buy charms and practice exorcisms, at the bidding and for the profit of these needy charlatans, and they study with never-failing interest the advice and receipts contained in the numberless books and pamphlets published for their benefit. Into some of these, Buddhist ideas are largely imported, and the doctrine of the existence of hell, which finds no kind of canonical sanction, is commonly preached. Liturgies, also framed on Buddhist models, abound, and in some cases not only the form, but even the phraseology, of Hindoo works is incorporated into these prayer-books.'

At the head of the Taouist pantheon stands a trinity in imitation of the Buddhist trinity—that of the 'Three Pure Ones'—and though Taouism originally was not an idolatrous system, the baneful influence of latter-day Buddhism on the Chinese mind has induced the votaries of the Chinese system (for, as has already been seen, Taouism is of native origin) to pander to the material instincts of the idolatrous mind, and a whole host of superior and inferior deities—gods, genii, heroes, good men, and virtuous women, the spirits of stars and the visible manifestations of nature and of the elements, such as thunder and lightning, as well as dragons—have all been classed together as objects of worship, while the God of Literature, and gods and goddesses of disease, all receive their share of attention. Below the trinity of Three Pure Ones, and above the others, presides the Gemmeous Supreme Ruler and one of the strongest objections to the use of the words Shang-ti (Supreme Ruler) as the equivalent in Chinese for the Christian God is that this title is by common usage that *par excellence* of that idol, and the common people instinctively think of the Taouist Shang-ti when the words are used, though it is employed in the ancient Chinese classics in a different sense.

The Pope of Taouism, who is elected for life, lives in the 'Dragon and Tiger Mountains' in the province of Kiang-si.

Books recommended.—Professor Douglas's 'Confucianism and Taouism,' contains an interesting monograph on this religion from which we have largely quoted in the above article. Specimens of the tales of Taouism will be found in 'Scraps from Chinese Mythology,' by Rev. Dyer Ball, M.A., M.D. Annotated by J. Dyer Ball, printed in Vols. IX., XI., XII., and XIII., of 'The China Review.'

TEA.—The names for tea in the West are amongst the few words derived from Chinese, and were introduced with the leaf into Europe. These names, though they seem dissimilar in some languages, are all originally from the same words, the differences being due to the particular Chinese speech (or so-called dialect) from which they have been borrowed. In the Fuhkienese type of languages, tea is known by the word *te* (pronounced *tay*), and it is from this source that the French word *thé*, the Italian *tè*, the Spanish *té*, German *thee*, Dutch *thee*, Danish *the*, and Malay *teh*, are all derived, as well as our English word *tea*. In the greater part of the Chinese empire the word for 'the cups that cheer but not inebriate' is *ch'á* (pronounced ch'ah), and it is from this pronunciation of it that the names used in Russia (*tshai*), in Portugal (*chá*), and in Italy (*cià*) are derived. Strange to say the Italians, however, have two names for tea, *cià* and *tè*, the latter of course, is from the Chinese word *te* noticed above.

It is curious to note in this connection that an early mention, if not the first notice, of the word in English is under the form *cha* (in an English Glossary of A.D. 1671): we are also told that it was once spelt *tcha*—both evidently derived from the Cantonese form of the word; but thirteen years later we have the word derived from the Fokienese *te*, but borrowed though the French and spelt as in the latter language *thé*; the next change in the word is early in the following century when it drops the French spelling and adopts the present form of *tea*, though the Fokienese pronunciation, which the French still retain, is not dropped for the modern pronunciation of the now wholly Anglicised word *tea* till comparatively lately. It will thus be seen that we, like the Italians, might have had two forms of the word had we not discarded the first, which seemed to have made but little lodgment with us, for the second.

The tea bush belongs to the botanical family of the Ternstroemiaceæ to which the camellia likewise belongs. It is an evergreen and has come lately to be looked upon by many as only a particular species of the genus camellia, since there are no generic differences (*e. g.* in Bentham and

Hooper's "Genera Plantarum.")' It does not grow in the northern provinces of China; but ranges between the twenty-third and thirty-fifth degrees of latitude. Though tea will grow on poor soil, it has been proved, by experiments in India, that the best soil for it is a friable light-coloured porous one with a fair proportion of sand and a superabundance of decaying vegetable matter on the surface. To produce good tea, high cultivation is necessary: a small plantation with such cultivation will pay better than one twice the size with low cultivation. Tea, especially the China variety, will grow in varying climates and soils, but it will not flourish in all of them. 'The rainfall should not be less than 80 to 100 inches per annum.' It can grow where the thermometer falls below freezing point, but it 'cannot be too hot for tea if the heat is accompanied with moisture.' The yield is double in a hot and moist climate to what it is in a comparatively dry and temperate one, for it yields most abundantly with hot sunshine and showers and with the rain equally diffused. Fogs, in the early part of the year, in the morning, and considerable rain in February, March, and April, benefit the plant. Hot winds combined with a dry temperature do not suit it. These observations on the right climate for tea are the results of experiments in India; and any one knowing that of Southern China will see that these are just the climatic conditions of that part of the world.

Botanists do not yet seem to have found out 'whether China, the land where it has been so long cultivated, is its original home, and, if so, which part of China.' 'No accounts have come to us of the tea shrub being cultivated for its infusion till A.D. 350.' The tea plant in China is the common tea bush. In Assam, where it was discovered fifty years ago, it has been looked upon as an indigenous plant. The China plant grows to be six or seven feet in height in India, while the Assam plant becomes a little tree (but it is said, if the China tea plant is allowed to grow, it also attains considerable size) and grows to the height of fifteen or eighteen feet. In China, the tea plants seldom exceed three feet, 'most of them are half

that height, straggling, and full of twigs, often covered with lichens,' but the ground round them is well hoed and clean. Unlike the large tea gardens in India, the Chinese plantations are simply little patches, often on the slopes, or at the foot of hills, where both drainage and moisture are easily provided. The tea growers either pick the leaves themselves or sell them to middle-men. The leaf of the China tea plant is four inches long at the most, and of a dull dark-green colour; while the lowest branches grow out close to the ground. 'The tea flower is small, single, and white, has no smell, and soon falls. * * * * The seeds are three small nuts, like filberts in colour, enclosed in a triangular shell which splits open when ripe, with valves between the seeds.' All the different varieties of the tea plant have probably arisen from culture. When ripe, in October, the nuts are put in a mixture of damp sand and earth; they are thus preserved fresh till spring, when in March they are sown in a nursery; a year after, the shoots are transplanted, being put in rows about four feet apart. The leaf is first plucked when the shrub is three years old, and the picking is continued till the eighth year, on an average.

The first picking of the tea leaf is that over which the most pains is taken, and consists of the young leaves, a great many of which are not fully grown. There is a whitish down on these leaves, and from this circumstance comes the name *pecoe*, the word in Chinese meaning 'white down.' In this connection it may be interesting to give the derivation of some of the other names of tea. *Hyson*, so we are told, is a corruption of two Chinese words, *yu-tsin*, 'before the rain,' the young hyson being half opened leaves plucked in April before the spring rains, but with regard to this explanation it may be said that the Chinese have a variety of tea known as *yu-tsin*, so named for the reason given above. We also read that hyson is derived from the name Hí-chun. Hí-chun, so the story goes, was a maiden who lived about two hundred years ago, who introduced a better method of sorting her father's tea, which so increased his business that the tea was named after her. Of this

pretty story it may be remarked, *se non è vero, è ben trovato*. The meaning of the Chinese characters used, viz.: *hi-chun* 'felicitous spring' though perhaps more prosaic than the above explanations of the derivation of the name is still sufficiently poetical to satisfy one without searching further. *Sou-chong* means *small*, or *rare variety*. *Congou* means *work*, or *worked*, from being well worked, while *Bohea* is the name of the hills in the Fuh-kien province, where that variety of tea is grown. The same province also gives the well known tea name, *oo-long*, i.e. *black dragon*. Here we have another story to account for the origin of this name:—A black snake (and snakes are sometimes looked upon as dragons in China) was coiled round a plant of this tea, and hence the name.

But to return to the tea pickings: care has to be exercised in plucking so as not to injure the plant and prevent a supply of future 'flushes,' as they are technically called. After the spring rains the second plucking is made; this takes place in different latitudes at different times, say from 15th May to June; it is then that the tea plant is in full leaf. Women and children strip the twigs, and fifteen pounds picked in a day by one person is considered good work, but the pay is only six or eight cents. One tea tree will yield from eight or ten to sixteen or twenty-two ounces of leaf. This second picking only lasts ten or twelve days. The curing is done as follows:—The leaves are first 'thinly spread on shallow trays to dry off all moisture by two or three hours exposure' to the air by day, or they are left out over-night. 'They are thrown into the air and tossed about and patted till they become soft; a heap is made of these wilted leaves and left to lie for an hour or more, when they become moist and dark in colour. They are then thrown on the hot pans for five minutes and rolled on the rattan table, previous to exposure out-of-doors for three or four hours on sieves, during which time they are turned over and opened out. After this they get a second roasting and rolling to give them their final curl. When the charcoal fire is ready a basket, shaped something like an hour-glass,' but about three feet high, 'is placed endwise over

it, having a sieve in the middle, on which the leaves are thinly spread. When dried five minutes in this way they undergo another rolling, and are then thrown into a heap, until all the lot has passed over the fire. When this firing is finished, the leaves are opened out, and are again thinly spread on the sieve in the basket for a few minutes, which finishes the drying and rolling for most of the heap, and makes the leaves a uniform black. They are now replaced in the basket in greater mass, and pushed against its sides by the hands in order to allow the heat to come up through the sieve and the vapour to escape; a basket over all retains the heat, but the contents are turned over until perfectly dry and the leaves become uniformly dark.'

The green tea is subjected to somewhat similar operations, with the exception of the fermentation process. 'While the leaves of each species of the shrub can be cured into either green or black tea, the workmen in one district are able by practice to produce one kind in a superior style and quality: those in another region will do better with another kind.' 'The colour of the green tea, as well as its quality, depends very much on rapid and expert drying.' The sea air is a sworn enemy to all delicately fired leaves, and tea, to be perfection, requires to be lightly fired. The caravan teas, so called from being transported overland through cold dry countries, were able to dispense with 'the final thorough heating in the drying establishments of the ports' accorded to that shipped, and the aroma was consequently not dissipated, but such a long land journey is expensive. We look forward with interest to the construction of a trans-Asiatic railway, as it is possible, when such is running, that the tea will stand the transit to the West better than it does now. But comparatively few foreigners, even in China itself, drink anything but the excessively fired teas, for having been used to them from infancy in England and other countries, they do not appreciate the lightly fired kinds, and often are not even aware of their existence, while the Chinese, believing foreigners like the exported varieties, supply them with it. Good tea should be of a light brown; the water, to pour on

the leaves, should be quite boiling and only just boiling; and the tea should not be allowed to draw for half an hour or more, as the tannin is thus drawn out of the leaves. Far better a fresh infusion, if required, an hour after the first drawing, thus following the Chinese fashion of making a fresh brew for each visitor that calls.

Another excellent plan of the Chinese, with regard to tea, is that of sometimes using large cups containing almost as much as a large breakfast coffee-cup. Leaves, sufficient for a cup of tea, are thrown into the bottom of this, and the boiling water poured on. The cup has a lid which covers it up for the first few minutes that it is drawing, and the tea is handed piping hot and freshly made to each one; the lid also serves to saucer a few sips of it at a time and cool it when drinking, while at the bottom of the cup, covered by the delicate almost amber-coloured fluid, lie the leaves, uncurled by the heat of the water.

Though green tea, *i.e.* natural green tea, may be, and is, produced, the danger of fermentation on the voyage, and its unmarketable state if fired sufficiently to stand the sea air, has probably given rise to the practice of colouring tea to cause it to retain its green colour; there is no necessity for doing so with tea for home consumption in China; the Chinese are not so foolish as to drink an infusion of Prussian blue, for this is the substance that is used, mixed with gypsum, to colour, or face, the green tea.

The well-known character of the Chinese for temperance has been ascribed to their universal use of tea, and it would be well for many English working-men if, instead of soaking themselves with beer, they would copy the example of the abstemious Chinese in this respect.

Different kinds of flowers are used to scent tea, such as roses, tuberoses, oranges, jasmines, gardenias, azaleas, as well as the *olea fragrans*; only the petals are used for the purpose. Some choice brands of tea are grown on small plots of ground and command almost a fabulous price; such as in some of the gardens near monasteries, owned by the priests and attended to by their inferior followers.

'In Formosa there are three crops of tea annually.' For the year 1891 the first crop is between 180,000 and 190,000 half chests, each weighing 43 lbs. The second is estimated at from 80,000 to 85,000 half chests, while the third will reach 130,000 half chests. 'The three crops or annual output of Formosa may be figured between 390,000 and 425,000 half chests, or, in weight, between 15,600,000 and 17,000,000 lbs. This in value will be between $3,200,000 and $4,000,000.' Formosan tea is said to be the best in the world, and it is stated that 'unscrupulous dealers in Japan, Korea, and especially in Indian and Ceylon teas have been doing a large business in sending to the market their own goods put up in imitation of the Formosan article. The new law, compelling importers to brand each package with the name of the place it comes from, has struck a blow at the evil and has given much satisfaction to the merchants in China.'

Amoy, some years since, exported as much as 500,000 half chests; at present only about a tenth of that quantity is exported, for the tea trade of Amoy is going down hill rapidly. 'At one time the Amoy teas were excellent and tea districts correspondingly prosperous;' but both quality and quantity fell off.

Tea furnishes the second greatest article of commerce in China. 'China has been the fountain-head whence the tea culture has spread to other countries.' It is only within recent years that tea cultivation has been undertaken in other lands, where it 'is assuming large proportions. * * * * The Spanish authorities have tried to raise it in the Philippines; the Dutch in Sumatra, Java, and Borneo; the English in the Straits Settlements; and the French in Cochin China. Nearly all these experiments have been failures, the only successes reported being from mountainous countries, where there was moisture, good soil, and not an excess of warmth. The Dutch have turned this discovery to account, and now confine their efforts to the high mountainous districts with which their colonial possessions abound; good tea has been produced in a number of places under these conditions, but the quality has been very inferior to the fine growths

of Formosa and Foochow.' The above quotation does not mention, however, all the places where tea is cultivated, or where attempts have been made to do so; we may add to the list the well known names of Ceylon, India, Assam, Japan, and the lesser known experiments at Johore, the United States, Natal, and Fiji; doubtless in other places as well trial has been made of the cultivation of this useful shrub.

Machinery would appear to have been largely used of late years in the manufacture of Indian teas, but the Chinese still retain their old style, and object, probably from prejudice, to any innovations, though attempts are being made to influence them in their favour, and there is some talk of introducing machinery at Foochow, but whether it will really be done or not remains to be seen.

'Whether China tea, if and and when it is prepared by machinery, will retain its present advantage in the time that it will last in comparison with the short period that Indian and Ceylon teas keep, is a question that can only be answered when we have had actual experience. It is notorious at present that Indian and Ceylon teas go off a few months after arrival in this country, whilst China tea, as hitherto prepared, could be kept for considerable periods of time without showing any decided signs of having "gone off."' To those who like a good article, the 'darker liquor which brews out from Indian and Ceylon tea' with its greater pungency will be no recommendation in its favour; for softness of flavour is to be found in China teas: but cost seems to be the point round which the struggle will be maintained; and if China will only follow up the initiative taken at Foochow and in some districts near Hankow, listen to the suggestions of those who are able to advise her, and send home as good an article as she used to ship so largely, the victory may yet be hers.

The Indian and Ceylon teas are offering a serious competition to China, the original tea-producing country. The trade is declining and some vigorous efforts will have to be made to retain what they already possess; but, unfortunately, the Chinese do not appear to be alive to the importance of

taking steps to hold their own in the world's market against the stronger article produced in India, nor have they entered into the combinations which the Indian planters have formed to push their productions into notice wherever a chance of doing so presents itself, neither have they yet learned the wisdom of putting up smaller 'chops' (brands) of tea as is the practice in India.

There is necessity for improvement, at some places in China, in the manufacture of tea prepared for the foreign market; and some endeavours have been made to meet the competition of Indian and other teas, and the heavy costs of Chinese taxation, by lessening the costs of production. Both Foochow and Shanghai foreign merchants have recommended more careful cultivation and packing.

It is stated that 41 % of the tea imported into the United Kingdom now 'comes from India, the remainder coming from China and other countries.'

In 1890 there were 101,000,000 lbs. tea imported from India into Great Britain, 74,000,000 from China, and over 42,000,000 from Ceylon. Japan and China still retain the two largest markets for tea, which are those of America and Australia.

Some idea of the immense consumption of tea in the world, and the quantities that the most successful tea producing countries might put on the market may be gathered from the calculation that the whole number of cups of tea taken a day in the United Kingdom 'will probably be not less on the average than 100,000,000. The British people get through 5 lbs. of tea per head per annum, the French only half an ounce in the same period, whilst the Australians, the greatest tea-drinkers in the world, consume 7½ lbs. of tea per head every year.' Even the Maoris drink tea. Their consumption is very small though, not having been more than 1 lb. per head per annum.

TELEGRAPHS.—The first telegraph line in China was opened in 1872, and of recent years the Chinese Government, finding the necessity, by the Franco-Chinese war, of

having rapid communication with the centres of its numerous provinces, has taken up the electric telegraph. Speaking in a general way, the system may be described as consisting, in the main, of a line, starting from the northern part of China's colonial possessions, lying to the north of China proper, and running down not far from the coast to the south; in the southern portion there is another line as well, forming a loop further inland; while from this northern and southern main line spring three large lines running in a westerly direction, the northern-most one through the northern provinces, the southern one through the southern provinces, and a central one along the Yang-tsz valley. Besides these grand lines there are short branch lines connecting different places with the main lines. By means of all these, telegraphic communication is maintained with every province except the turbulent one of Hu-nan. The latest news about that province is that the workmen sent to put up the poles and wires have been driven off by the people, who object to the foreign innovation, but all objections of this kind have hitherto been overruled by the Government with a firm determination, and doubtless this will be the eventual fate of the present obstructiveness on the part of the populace, though no active measures seem to have been taken yet by the Imperial Government. The work of putting up the lines was intrusted to the Danish Great Northern Telegraph Company. Compared with the numerous important centres of trade the stations are but few in number; and the rate for messages is not sufficiently low to bring them within the reach of the multitudes that avail themselves of such conveniences in the West. Looked at from a foreign point of view, it is unsatisfactory to find that these native lines are not available to Europeans if a riot occurs.

THEATRE.—Theatrical exhibitions in China are often connected with religion, as in the mediæval times in the West mystery plays were, for in China they are often held in honour of a god's birthday. Subscriptions in these cases are obtained from the residents of the locality and

a large stage of bamboo and matting, covered in, is put up. No nails are used in its construction, but the bamboos are securely tied together with strips of rattan. The putting up of matsheds is a trade by itself; they are quickly run up, a few days time suffices for erecting one large enough for holding two thousand people. They are taken down even quicker than they are put up, as sharp hook-knives cut through the rattan strips, and these latter are the only materials which cannot be used again, the same bamboo poles and oblongs of matted leaves tied together, doing duty scores if not hundreds of times. One large shed may serve for the performers, while smaller ones accomodate those who pay for seats; the pit is the paved square, and standing room is all that the rabble, who are packed as thick as herrings in a barrel, are allowed.

Players stroll in companies from place to place, open to engagements as above, or are hired by wealthy families to perform their plays in their private dwellings, where all the inconveniences of the female members of the family appearing in public are avoided. In Hongkong there are three substantial buildings used for native theatres, and the Chinese appear to be copying this example at Canton and elsewhere.

What would we think in the West of performances lasting three days instead of three hours, and only rests for sleeping or eating? Smoking and refreshments are allowed in the theatre itself, and the splitting and munching of dried melon seeds which is carried on must be immense.

The stage is simplicity itself, with two entrances from the back where the 'green-room' is placed; and a few tables, chairs, and stools, are about all that are used, and they do duty for any and every thing. The writer saw a frail structure, composed of tables and chairs piled up in the middle of the stage, used to represent lofty crags and precipitous mountains, over which the heroine of the play, accompanied and assisted by a trusty family retainer, clambered up, clutching imaginary projecting points, trees, bushes, or grass, to assist them in their dangerous climb. Some of the actors display considerable talent, most realistic effects being produced at times.

The assistants come in and remove different articles when done with, or bring them as required, going out and in among the actors with perfect *nonchalance*, as no curtain falls between the different acts. Considerable force of imagination is required to add all the accessories so vividly pictured on the modern stage in the West; but perhaps their absence is not an entire defect, as more attention can be bestowed, without their distraction, on the acting itself. Young men dressed as women, take the female parts, and the others are so represented as to be known at once, the villain being painted with a white nose.

Historical plays are often performed, the dresses being those of the Chinese when under native rule, between two and three centuries ago, and most gorgeous they are, making up for all the lack of scenic effect; robes of rich hues glittering with gold; long feathers, several feet in length, falling in graceful curves from the caps of the performers, and swaying with every motion of the actors. The spectacular effect of all this glitter and sheen proves a strange contrast to the poverty of the building and the bare appearance of the stage. Marches past of soldiers; the exaggerated stride of the hero; the prancing of the warriors as they enter into mimic contests where lounges and feints, *à la Chinois*, are indulged in to an extravagant extent; all present a *coup d'œil*, weird and fantastic, grotesque at times, but so full of life and vigour that for some time one enjoys the kaleidoscopic scene to be witnessed nowhere else in the world; and were it not for the clash of the cymbals which emphasise different passages, the scrapings of the fiddles, and the indescribable effect of the Chinese music, added to the heat of the crowded building and the disagreeable odour from the perspiring and unwashed masses, one would enjoy it more, but a headache is the Westerner's reward for the patient sitting out of a Chinese play. 'The efforts of certain actors are worthy of the highest commendation from the naturalness of their actions and the vivid portrayal of the incidents of the play. There is, however, much of conventionality, reminding one of the Italian opera among us.'

Though we have particularised the historic play, it must not be supposed that the 'Brethren of the Pear Orchard,' as Thespians are called in China, confine their attention to that branch of the histrionic art. Plays of various kinds, comedies, tragedies, and farces, all find acceptance from a Chinese audience. 'While it is true that the Chinese themselves make no distinction between comedy and tragedy, a translator from their language is still at liberty to apply these terms, according to the serious and dignified, or comic and familiar character, of the composition which he selects.' Sir John Davis, from whom we quote, says further, of a tragedy which he translated from Chinese into English:—'In the unity of the plot, the dignity of the personages, the grandeur and importance of the events, the strict award of what is called poetical justice—nay, in the division into five principal portions or acts, it might satisfy the most fastidious and strait-laced of the old European critics. Love and war, too, constitute its whole action, and the language of the imperial lover is frequently passionate to a degree one is not prepared for in such a country as China.'

'The stage, and everything pertaining to it, enjoys a lower estimation than in any part of Europe.' It is not considered proper for respectable Chinese ladies to go frequently to the theatre. 'The Chinese cannot strictly be said to possess *dramatic* poetry.' 'No Shakespeare has * * * yet arisen in China; no analyst of motives either amongst novelists or play-wrights.' 'The dialogue of their stage pieces is composed in ordinary *prose;* while the principal performer now and then chaunts forth, in unison with music, a species of song or "vaudeville"; and the name of the tune or air is always inserted at the top of the passage to be sung.' 'A considerable portion of the plays of the Chinese consists of a sort of irregular verse, which is sung or chanted with music. This is often very obscure in its import; and as, according to the Chinese themselves, the gratification of the ear is its main object, sense itself appears sometimes to be neglected for the sake of a pleasing sound.' 'The Chinese are enthusiastic theatre-goes, and sit for hours enthralled by the performance,

bereft as it necessarily is of much of the scenic effects of the Western stage.'

'The Chinese drama sprang up no earlier than the time of the caliphate and subsequent ages. The Greek drama was already transplanted and had grown luxuriantly in India. The Mohammedans naturally derived pure ideas from it in their religious shows, and the miracle-plays of Europe show how the same principle of dramatic imitation was working there also. So it was in China. The whole idea of the Chinese play is Greek. The mask, the chorus, the music, the colloquy, the scene and the act, are Greek. The difference between Chinese plays, and those of Terence and Plautus is simply that the Roman dramatists translated a good deal. The Chinese took the idea and worked up the play from their own history and their own social life. The Chinese drama is based on music just as the Greek play was, and the whole conception of the play is foreign while the details and the language are Chinese. But for the arrival of Western musicians in the Sung and Yuen dynasties, pleasing the people's ear with more lively and stirring strains than they had ever heard in the old music of China, the modern dramatic music would not have been developed. The spread of education and the love of poetry in the T'ang dynasty constituted a training for dramatic authorship. The Sung dynasty influence in this direction is vouched for by Su Tung-po. After such men had appeared it was easy for the drama and romance to be originated, but it was the increasing inflow of foreign actors and musicians all through the age of the Golden Tartars which gave direction and shape to the new power. Every attempt to explain the Chinese drama as purely native must therefore fail.'

TIME.—Time—but what idea has a Chinaman of time? Time does not enter into the essence of his ordinary conceptions of a day, or, at all events, the idea is so very vague that the conception of it seems but an inchoate one. At the Treaty Ports and in their neighbourhood, as well as at Hongkong and Macao, clocks are found in every shop

and watches abound, but in many places there is no standard of correct time, and, in places where there is, it is ignored extensively. Life is not such a mad rush as with us in our feverish pursuit of wealth or a livelihood or learning. Fix a time for an engagement with a Chinese, and he comes in half an hour late with no idea that he has done anything out of the way. Hire a coolie or a street vehicle or a boat, and what the man employed bases his calculation on, as to payment, is more the distance traversed than the time spent over it; and, compared with his fraternity in the West, he patiently waits your return, while the minutes and hours that fly are almost next to nothing to him. This disregard of time is seen in the language, where vagueness takes the place of our precision. When a man says 'to-morrow' he does not necessarily mean the next day, but some indefinite time in the future which sometimes never comes, like St. Patrick's 'to-morrow'; for the saint when exterminating the snakes in Ireland put the last one in a box, and flung it to the bottom of a lake promising to let it out 'to-morrow,' and as each new day began, the snake asked to be let out, but the saint always replied that this was to-day and not to-morrow.

In reckoning time the Chinese employ two methods: one the cycle of sixty years, (see article on Cycle); but this way of counting time is an uncertain one, for, unless it is distinctly stated, one is at a loss to know whether, say, a certain book was copied some score or two years ago, or four-score or more years ago. Another better method, one of the most common—and one used by us to a small extent, notably in the Headings of Acts of Parliament—is that of employing the years of the reign; but with the Chinese it is not the sovereign's name that is used, that is too sacred to be so debased, but some high-sounding combination of words is employed and this designates the reign, or a part of it, as often happened in ancient Chinese history, when the reign-name was changed several times in the lifetime of one monarch. The present occupant of the throne has had selected for him for his 'year-style' the words Kwong-sui, which may be

rendered into English as 'Illustrious Succession;' so this year, which we date from the greatest event that earth has ever seen, as A.D. 1891, is known to the Chinese as the San Mau year of the cycle and the 17th year of the 'Illustrious Succession' period. The Chinese year is a lunar one 'but its commencement is regulated by the sun.' To those astronomically inclined it may be interesting to know that 'New Year falls on the first new moon after the sun enters Aquarius, which makes it come not before January 21st nor after February 19th.' It is therefore unlike the Mohammedan year which now has its new year in summer and now in winter; the Chinese feasts are almost as certain as our European movable ones, for by the addition of an intercalary month every three years or so the differences are roughly adjusted; this extra month is, however, not the thirteenth and added on at the end of the year, but it is inserted at different times in different years, and takes its name from the month it immediately follows, for instance one year it may be the intercalary second month, on another occasion it may be the intercalary seventh month, and so on. The Quakers would not be a singular people in China as far as their nomenclature of time was concerned; for instead (in common parlance) of the months having names as we, who are outside the pale of Quakerism in the West, employ, the Chinese know them as the first, the second, the third months, and so on. The close connection between the month and the moon is more noticeable in Chinese even than with us, for the same word does duty for both. Again, the indefiniteness of the Chinese as regards time is seen in the days, for though they are known as the first, second, &c., yet they are further divided into three decades as regards their position in the month, so a Chinese can fix a matter as having occurred in the first decade, or the second, or the third, as the case may be, and delight his unprecise nature by a margin of ten days.

There is no week, amongst the Chinese, in our acceptation of the term, but multitudes of them have learned what a week is, and have terms to express it and its days,

and it is well known wherever foreigners have stayed or travelled much.

The Chinese hour is twice the length of ours, but again, in the neighbourhood of the Treaty Ports, where clocks and watches are common, the more convenient foreign system, as shown by the faces of those important and useful horological instruments, is largely used and is probably increasing in use every year; and *en passant* we may say that it is in this way that progress is accomplished in China, by the adoption of some foreign invention which gradually extends from the sphere of foreign influence or introduction further into the country. There is no rapid wholesale sweeping away of former things, and the importation, *en bloc*, of new ideas, as has frequently happened with Japan—in her case often to be followed by a revulsion, or the acceptance of something else, and a discarding of the former inventions adopted so hastily. China's progress, being slower, is steadier, and will be none the less sure in the long run.

TOBACCO AND PIPES.—Tobacco was introduced into China from Luzon about A.D. 1530 'and smoking spread among all classes of the people, and both sexes, with incredible rapidity.' Decrees were issued against its use by some of the Ming dynasty rulers, but proved as ineffectual as those of James I. against it in England, for every-one smokes in China. There are two kinds of pipe in use: the dry pipe and the water-pipe; the latter is a copy of the Indian hookah; it consists of a receptacle for the water into which a tube-like piece, about the size of a small finger, is inserted; the upper end of this tube contains a small cavity into which the tobacco is put. The smoke is inhaled through the water up the pipe part, which is a tube about a foot long gradually narrowing and bending over at the mouth-piece. These pipes are made of copper and argentan (an alloy of copper, zinc, nickel, iron, and sometimes a little silver) and are used by ladies and gentlemen; the common coolies have a primitive style of water-pipe which consists of a length of bamboo about the size of a man's arm,

and, part of the way up, a little tube of bamboo, the size of a finger, for the tobacco.

The other pipes are often made of bamboo, as far as the stems are concerned, and vary in length from a few feet to a few inches, though short pipes are not very common. The bowls, of metal, are small, holding scarcely more than a thimbleful of tobacco; a few whiffs exhaust them; and with the gentleman or lady a servant is ready who steps up takes the pipe, empties out the ashes, refills it, sticks it into the mouth of his master or mistress, and lights it with a paper spill.

The tobacco is prepared for smoking by drying the leaves and cutting them into shreds; it is milder than that used in the West, and is of different preparations. It is used in several ways, such as in pipes, in paper cigarettes, and in snuff; in the latter case it is put into snuff-bottles, over the purchase of which the man of means spends money lavishly, and the patient toiler also lavishly spends weeks or sometimes even months in the production of one. They are often cut out of 'stone, amber, agate, and other rare minerals, with most exquisite taste.' They are carved at times like cameos; a little bone spoon is attached to the stopper, and a pinch of snuff is taken out by it and put on the thumb-nail, from which it is drawn up into the nose.

Considerable quantities of tobacco are exported to the East Indian Islands; and lately a consignment of samples has been sent to well-known brokers in London, with the hope of introducing Chinese tobacco to the Western market and testing its fitness for that market. 'Japanese tobacco is already largely consumed in Europe, but the bulk of it goes to Antwerp, Amsterdam, and Hamburg, where, with the addition of the Sumatra or Havana leaf, it is made into cigars.'

On the other hand the Chinese have developed a liking for Manila cigars and many of them may be seen smoking them. The street coolies in Hongkong, whose stock of cash is too small to invest in such luxuries, keep an eye open for

the discarded ends tossed away by the extravagant foreigner and, picking them up, enjoy a few whiffs. Nor is the manufacture of these cigar ends into new cigars unknown to the ingenious Chinaman.

TOPSY-TURVYDOM.—The Chinese are not only at our antipodes with regard to position on the globe, but they are our opposites in almost every action and thought. It never does to judge how a Chinese would act under certain circumstances, from what we ourselves would do if placed in similar conditions: the chances are that he would do the very actions we would never think of performing; think the very thoughts that would never occur to us: and say what no foreigner would ever think of uttering. He laughs when he tells you his father or mother, brother or sister is dead; a bride that did not wail as if for the dead would be a fraud. He asks you if you have eaten your rice instead of saying, How do you do?, and locates his intellect in his stomach. For 'good bye' he says 'walk slowly.' Instead of telling you to take heart and be brave when any danger threatens, he tell you to lessen your heart; he makes the most earnest inquiries, not only as to your health, but asks your age, and compliments you if you are old; he wishes to know what your salary or income is, what your rent is, and numberless other polite questions which we think impertinent. On the other hand let no inquiry cross your lips as to the welfare of his wife; nor had you better ask after his daughters—his sons he will be glad to parade before you; but do not compliment him on the chubby cheeks and healthy looks of his baby boy as any accident or disease happening to the youngster will be laid to your account. While you have doffed your hat on entering his house, he has put his on before receiving you. He shakes his own hands instead of clasping yours; he places you on his left as the seat of honour; and if he hands you anything he does so with two hands. He perhaps shows you with pride the set of coffin boards which his dutiful son has presented to him.

If we come to look at Chinese books here again everything seems different: the end is the beginning and the beginning is

the end; the lines of printing are vertical and not horizontal, as with us; the title is often written on the outside bottom edges of the books, as they are not stood up in rows in book-cases, but laid on the shelves one above the other; while the reader puts in his marker at the bottom of the page and not at the top; footnotes are on the top margin or occur in the body of the text; the title is on the edge, where the headings of the pages also appear, as well as their numbers; the edges are uncut and are intended to remain so, as the paper is only printed on one side, and the interior pages are blank. Sometimes two books are bound in one, but then the upper half of the page is taken up with one, and the lower half with the other, all the way through the book, somewhat like the French *feuilleton* printed at the bottom of the newspaper in France. It is in the same way that he keeps his debit and credit accounts in his office or shop books, one on the upper half of the page and the other on the lower.

In his dictionaries he uses no alphabet, but laying hold of 214 key words, he arranges his tens of thousands of words under these. At other times he arranges them by the termination of their sounds, so that *ming, ling, ting, sing,* would all come under one heading, just as if we were to class all our words ending in *er* together in one part of our dictionary.

In the matter of dress we come again across curious examples of doing things in a different way to what we do them. The Chinese official rank is shown by different coloured buttons of various materials stuck on the top of the official hat; the mandarin's clothes are embroidered with animals and birds, front and back, for the same reason, and a peacock's and other feathers show his honours—all these instead of epaulettes, gold-lace and decorations—while a string of beads round his neck completes the 'great man's' effeminate appearance. The wearing of bracelets is not confined to women, men often have expensive jadestone ones on. Neither men nor women wear gloves, but their sleeves are so long, falling over their hands, as to be used as muffs in cold weather. The capacious sleeves also serve as pockets.

A Chinaman wears his hair on the back of his head as long as a woman's, but on the front it is all shaven off. By the hair on his face you may approximately judge his age; before forty-five or thereabouts he is clean shaved, after that he cultivates his moustache, and later in life he grows all he can, which is not much. The women, as well as the men, wear jackets and trousers, and the men long robes. As a general rule the women wear socks, and the men often wear stockings. The men go with comparatively thin soles, and the large-footed women with thick ones. Some of our ladies are foolish enough to tight-lace; the Chinese ladies bind their feet. We blacken our shoes; the Chinese whiten the sides of their soles. We use our hands to play at battledore and shuttlecock; the Chinese do not use the former, and kick the latter with their feet. Boys fly kites with us; they do also in China, but the finest kites are the property of grown-up men, who enjoy the flying of them as much as boys, if not more.

Black is mourning with us; white, gray, and blue, with the Chinese, and the shoes, as well as cap, hair, and clothes, all show it.

Red is the sign of rejoicing and is consequently used at marriages. Babies are habitually carried on the back, nor does a gentleman or lady hesitate to accept a similar position when being landed from a boat through the mud. Most of the small boats are 'manned' by women. Ladies smoke as well as gentlemen, and gentlemen fan themselves as well as the ladies.

The Chinese compass points to the south, not to the north, as with us, nor do they say north-west, north-east, south-east, and south-west; but, on the contrary, west-north, east-north, east-south, and west-south. On Chinese boats the cooking is done at the stern and not in a galley forward. They often haul their boats up on the shore stern foremost; their oars, instead of being in one piece, are in two, joined in the middle, a short end piece being put on at the handle, and, in contravention of our rules of rowing, one hand often caps it. They, as often as not, do not keep stroke

in rowing, but each one pulls his own time; nor does a Chinaman ever think of walking in step, they follow each other, one after the other, like a flock of geese. The stone coolies, carrying heavy slabs of granite, persistently keep step out of step, if we may be allowed the Irishism.

But there seem to be no limits to the contrariety of the Chinaman. He turns his names backforwards as we do in our directories: the surnames first and the other names afterwards; and in the same way he transposes (according to our ideas) his titles of respect and relationship; for instead of saying His Lordship the Chief Justice, the Chinese he uses, if literally translated, would be Chief Justice His Lordship, Uncle Sam would be Sam Uncle, and Mr. Brown would be Brown Mr.

There is one occasion when we put an official's titles after his name, and that is in a proclamation issued by him; here again the Chinese reverses his usual method and puts all the titles first and the official's name last. He arranges his dates just the opposite to what we do ours, for he puts the year first, the month next, and the day last. He sometimes buys a little girl and brings her up in the house as a future bride for his son, who, in any case, has not the trouble of searching one out, for his father and mother will do that for him, sometimes even arranging a matrimonial alliance before he is born, on the contingency that he will prove to be a boy and that the other family will chance to have a girl. When a servant wishes to leave your employ, instead of telling you so, it often happens that he asks leave to return to the country, puts in a substitute, and never returns. When a Chinese wishes to consult you about any matter he generally sends a friend and either does not come at all, or waits downstairs ready if it is imperatively necessary for him to appear; and in the same way nearly everything is done through a friend, or go-between, or middle-man.

He turns his fractions upside down and, instead of saying four-sixths, says sixths-four.

Man is the beast of burden in a great part of China, and not only does he carry his fellow man, but pigs are even carried by the coolies.

The blade of the saw is set at right angles to the frame, and the Chinese carpenter sits to his work, using his feet to hold the wood firm; he sticks his foot-rule in his stocking or down his back.

'As regards their orders of nobility, the Chinese offer another instance of their contrariness; not only * * * do a son's deeds ennoble his ancestors, but heredity is the exception and extinction the rule.'

TRADE.—The Chinese are pre-eminently a trading race; 'their merchants are acute, methodical, sagacious, and enterprising, not over-scrupulous as to their mercantile honesty in small transactions, but in large dealings exhibiting that regard for character in the fulfilment of their obligations which extensive commercial engagements usually produce.'

In dealing with the trade of China, it may conveniently be divided into internal or domestic, and foreign. Trade may be compared to the breath of prosperity. A nation that has little trade is in a backward state of development, and those nations which place less restrictions on the interchange of commodities, occupy a foremost place in the world's march of progress.

The volume of the internal trade of China must be something enormous. When one travels into the interior, especially in the neighbourhood of some large distributing centre like Canton, one is surprised at the constant succession of craft sailing swiftly to remote towns and villages, laden with goods for local consumption. The natural facilities in the way of broad rivers have been fully availed of and added to by numerous canals, while footpaths connect all the inland towns and villages, and are traversed by carriers bearing loads of merchandise slung to poles thrown across their shoulders. In the North of China animals are used as beasts of burdens, but in the South man fulfils that function.

Nor has the trade of China been simply a modern affair. From remote antiquity they have been true to their character, and have not only been the civilisers of Eastern Asia, supplying them with their letters and literature, but they have also provided for their more material wants and

received in exchange the commodities which they required from the neighbouring nations. Nor were their trading voyages confined to their immediate neighbours, as they were extended to India and even beyond (see article on Chinese Abroad, p. 65). This trade with foreign lands was continued through successive dynasties, and to it has been added, during the last two or three centuries, the maritime trade with European countries, which has risen from small beginnings till it has attained its now vast proportions. A most interesting chapter in the world's history will be revealed when future investigations have added sufficient to the material, already gathered and published by patient scholars, to form a comprehensive survey of the commercial relations of this vast country, not only with her immediate neighbours, but with distant countries in Asia, and even with the Roman empire, while its more modern developments with Europe and America will not be found devoid of interest.

The value of China's foreign trade for the year 1890 was 214,237,961 *Hai-Kwan* Taels, being £50,567,971:2:8 or $329,926,459.94, a 'largely increased volume of imports and a largely diminished volume of exports, as compared with that of 1889, and even, but to a less extent, with that of 1888. This result is at once shown if the three years' figures be ranged side by side as follows :—

NET IMPORTS.

VALUE.	HAI-KWAN TAELS.
1888	124,782,893
1889	110,884,355
1890	127,093,481

EXPORTS.

VALUE.	HAI-KWAN TAELS.
1888	92,401,067
1889	96,947,832
1890	87,144,480

That very many diverse causes, internal and external, to China (*e.g.* the increased tea competition of India and Ceylon [see article on Tea] and the floods which swept the plain of

Chih-li and devastated a vast area of country), contributed to the result is undoubted, but one dominating cause was the rapid rise in the gold value of silver, which facilitated the sale of imports and retarded the purchase of exports.' As compared with that of Great Britain for the same year it is only between $\frac{1}{14}$th or $\frac{1}{15}$th of the amount, the statistics for the United Kingdom for 1890 being £748,776,286. The figures, however, given above for China, do not comprise the whole foreign trade, as they only cover the goods carried in foreign bottoms, and which pass through the Imperial Maritime Customs (see Article on Customs).

The following are the articles of trade imported, with their respective values, in 1890 :—

IMPORTS (NET).

	HAI-KWAN TAELS.
Opium	28,956,329
Cotton goods	45,020,302
Woollen goods	3,642,782
Miscellaneous piece goods	135,215
Metals and metal manufactures	6,872,084
Sundries	42,466,769
Total	127,093,481

The following are the chief articles of export :—

EXPORTS OF NATIVE GOODS.

	HAI-KWAN TAELS.
Clothing	1,428,210
Cotton, raw	2,989,274
Fire-crackers and fire-works	1,124,214
Paper	1,359,915
Silk of all kinds and cocoons	30,255,905
Straw, braid	2,008,775
Sugar	2,664,864
Tea of all kinds	26,663,450

Opium increased in quantity by 600 piculs, or barely 1 per cent, and decreased in cost by 1½ million taels, or about 5 per cent.

The net importation into the ports in 1890 was 76,616 piculs, a picul being equal to 100 catties or 133⅓ lbs. avoirdupois, so that that amount equals 4,560 tons and 1,066⅔ lbs., this total was made up of 28,898 piculs Malwa, 25,436 piculs Patna, 17,283 piculs Benares, and 4,999 piculs Persian, including Turkey. The quantity thus imported from British territory exceeds considerably that from other states or countries. The ports which absorb the largest amounts of opium are Shanghai, 17,420 piculs, Canton, 11,811 piculs; none of the other ports reaching the amount of 10,000 piculs, but Swatow had a total of 7,760 piculs, Ningpo, 6,026 piculs, Amoy, 5,785 piculs, and Foochow, 5,172 piculs; none of the other ports rise further than between 3,000 and 4,000 piculs.

The cotton goods, which when classed all together form the largest amount in value of the imports, had a large increase in 1890, having 'bounded upwards in value from 36 million taels in 1889 to 45 million taels in 1890, an increase of 25 per cent.' Cotton goods of nearly every texture participated in this increase, both in quantity and in value, while the increase was most marked in cotton yarn, being a rise of 50 per cent in value to that imported in the previous year 1889. For more than ten years past this increase has been sustained, 'doubling itself every few years,' being now over a million piculs.

Amongst sundries must be noticed the increased consumption of kerosene oil, the increase being 50 per cent; the amounts were:—American kerosene 23,591,113 gals. and Russian 7,237,611 gals. The quantity of rice imported was 7,574,257 piculs, valued in Hai-Kwan taels at 11,445,779, almost all of this was taken by the Kwang-tung province, concerning which it has been written: 'It speaks marvels for the resources of that province that it can pay out 11½ million taels for food products without any unusual scarcity being heralded abroad or indications of distress being brought to the notice of the outer world.' This item of rice gives a little insight into the immense volume of native trade which is carried on within the distant parts of this vast empire and without the cognisance of Europeans. It is probable that had

it not been for the famine in the province of Chih-li, which necessitated rice being sent from the centre of China, as well as from other causes, the home grown rice of the central provinces would have been used in the south instead of the foreign grown article.

It is interesting to note the growth in the consumption of window glass (58 %), matches (23 %), needles 20 (%), as evinced by the Customs returns, since it shows that the oyster-shell frames in the South and paper windows in the North are every year giving way to the cry for 'mair licht'; and that the flint, tinder-box, and iron, are fast being given up for the foreign lucifer; and, finally, that the Chinese matron and maiden find, notwithstanding the unlucky black papers in which foreign needles are done up, that the sharp and fine-holed foreign manufactured article, is superior to the clumsier production of the native workmen.

Of the exports, silk takes the lead. The rise in the value of silver and the shorter yield of silk in the two provinces of Che-kiang and Kiang-su, reduced the export for the year 1890. The decrease was principally in white raw silk (total amount exported 50,599 piculs), and silk piece goods (total amount exported 9,857 piculs). The exports of silk being classed in the Customs returns under the following additional heads to those already given, viz.: raw yellow (9,774 piculs), and raw wild silk (19,979 piculs), silk reeled from Dupions (48 piculs), cocoons (10,537 piculs), refuse (55,111 piculs), Shan-tung pongees and unclassed silk products (1238 piculs). We give a table of the exports of silk goods, cocoons, &c., to foreign countries from China for twelve years from 1879 to 1890 inclusive:—

	Piculs.		Piculs.
1879	105,148	1885	100,513
1880	114,010	1886	140,457
1881	105,238	1887	163,654
1882	103,610	1888	155,499
1883	103,869	1889	182,939
1884	114,216	1890	158,427

Also see article on Silk in this book.

Tea comes next in the matter of exports. Concerning the decrease in its exportation, the Statistical Commissioner of Customs writes :—'Tea fell from 1,877,331 piculs, valued at Hk. Tls. 28,251,314, in 1889, to 1,665,396 piculs, valued at Hk. Tls. 26,663,450, or by 212,000 piculs and Hk. Tls. 1,600,000 respectively, or in value 5½ per cent. This falling away of the tea industry is a terrible loss to the people of those parts of China to whom it has been a source of wealth in the past, and one cannot but hope that the means may be found of building it up again to its old dimensions of Hk. Tls. 33,500,000 in 1886.' In the consumption of black teas Great Britian takes the lead with nearly 378,340 piculs, while the United States only uses 164,855 piculs, but the tables are turned when it comes to the matter of green tea, as only 49,511 piculs are exported to Great Britain, while 103,285 piculs go to the United States. Russia and Siberia take an enormous quantity of tea, coming next to Great Britain, viz., 339,763 piculs; this goes by three routes: to Odessa by sea; *viâ* Tien-tsin and Kiakhta, into Siberia and part of it on to Russia; and 'considerable quantities are sent from Han-kow and vicinity up the Han river to Fan-ch'eng, where overland carriage is resorted to.' Much of the 135,294 piculs which are exported to Hongkong, in foreign bottoms as well as in native junks, doubtless finds its way by transhipment to England. India even takes a total of 25,077 piculs, while South America, with its 37 piculs, comes lowest on the list of exports. The following totals of tea exported to foreign countries during the last ten years may be interesting.

Piculs.	Piculs.
1881=2,137,472	1886=2,217,295
1882=2,017,151	1887=2,153,037
1883=1,987,324	1888=2,167,552
1884=2,016,218	1889=1,877,331
1885=2,128,751	1890=1,665,396

See also the article on Tea in this book.

57.08 per cent of the total foreign and coast trade goes to Great Britain, America has only 0.26 per cent, Germany, 4.81 per cent, France, 1.94 per cent, and Chinese owned vessels, 32.16 per cent.

As this book is passing through the press the returns for three-quarters of the year 1891 are published, and they show that, notwithstanding bad times, the foreign trade of China is progressing. There has been an increase of Hk. Tls. 1,600,053 on the corresponding period of 1890, the grand total for the receipts, from January to September (1891) inclusive, being Hk. Tls. 17,686,783.

TREATY PORTS.—The Treaty Ports in China are so called from having been designated by treaties, entered into between England and other foreign powers on the one part, and China on the other, as places where foreign merchants shall be allowed to reside and trade. The first of these treaties was that of 1842, signed at Nanking, and consequently known as the Nanking Treaty. By it, the five cities of Canton, Amoy, Foochow, Ningpo, and Shanghai, were declared to be treaty ports.

By the Treaty of Tientsin, so called owing to its having been signed there in 1858 (though ratified at Peking in 1860), the additional ports of Newchwang, Tangchow (Chefoo), Taiwan (Formosa), Chao-chow (Swatow), and Kiang-chow, were opened to foreign trade. By the Chefoo Convention, signed at that port in 1876, though not ratified till 1886 in London, 'Ich'ang, in the province of Hu-peh; Wu-hu, in An-hui; Wên-chôw, in Che-kiang; and Pei-hai ' (Pak-hoi in the local pronunciation) in Kwang-tung were opened to trade and made Consular stations. By the Chung-king Commercial Convention, concluded in February 1890, it was arranged that Chung-king in Sz-chuen should be a Treaty Port, but cargoes have to go in native boats, owned by natives or foreigners, until Chinese owned steamers ply as far up the Yang-tsz as that city, when British steamers may do likewise.

By the Chefoo Convention Ta-t'ung and Ngan-ching, in the province of An-hui; Ho-kau, in Kiang-si; Wu-suëh,

Lu-chi-kou, and Sha-shih in Hu-kwang, all on the Yang-tsz, though not considered Treaty Ports, were allowed to be used as stopping places by steamers on that river, but native boats are employed to land and ship the cargo and passengers.

The above is what the English Government has done: the French by their treaty of 1858 (ratified in 1860) mention, in addition to some of the ports in the English treaties, those of Tamsui in Formosa, and Nanking; and by the Convention of Peace between France and China, signed in 1860, Tientsin, in the province of Chih-li, is made a Treaty Port.

Again, by the treaty between France and China, signed 9th June 1885, provision was made for two more places to possess similar privileges to the Treaty Ports, though situated inland near the French possessions in Tonquin; and by the Subsequent Trade Regulations for the Annam frontier, jointly determined on by France and China, signed in 1886, it was agreed that two places should be so opened; these two places are named in the Additional Convention between France and China 1887, they are Lung-chow in Kwang-si, and Meng-tseu in Yun-nan, and another place, Mang-hao, is also put in the same category.

We next come to the part taken by Germany in extorting concessions from China: in the Treaty of Amity, Commerce, and Navigation between Prussia and China, signed in 1861, (ratified in 1863) the names of Treaty Ports are set out in Article 6, and the riverine ports of Chin-kiang, Kiu-kiang, and Han-kow appear in addition to those already at that time granted to England and France. By the Supplementary Convention between Germany and China, signed in 1860 (ratified the following year), German ships are allowed to touch at Woo-sung in the province of Kiang-su, to take in or discharge merchandise intended for or coming from Shanghai.

Besides all these must be mentioned Whampoa, (pronounced Wong-po) the port of Canton, now shorn of all its ancient glory.

Foreign subjects are allowed to travel for five days within 100 *li*, about thirty-three miles, of the Treaty Ports, but for longer distances or time, passports, obtained from their respective consuls, are required.

At the Treaty Ports there are certain spots reserved for the use of the foreign residents, foreign concessions they are often called, though at the same time foreigners are allowed to reside amongst the Chinese as well.

TYPHOONS.—The similarity of this word to the Greek word τυφῶν, a whirlwind, has attracted the attention of scholars; but it is thought that the Chinese word *tai-fêng*, used in Formosa, is the origin of the term, for, strange to say, the Chinese themselves, in the South of China, at all events, do not call these cyclonic disturbances *tai-fung*, which simply means a big wind, but they speak of them as *fung-kau*, storms, or they say *ta-fung-kau*, blowing a storm.

Much has been done of late years in studying the 'grand but perplexing laws which regulate the formations and movements of typhoons'; but still much remains to be done, and when stations for their observation shall have been established at elevated heights, such as at the Peak in Hongkong, much more in all probability will be known, and a complete mastery of the difficult subject may be hoped for; as yet the upper strata of the air, as regards typhoons, is almost unexplored. Col. Palmer thus writes of these storms:—

'The theory of rotatory storms (whether called cyclones, typhoons, or hurricanes) ° ° ° may be popularly stated thus. If, from any initial cause, interchanging motions are set up between the air in a certain district and another surrounding it, the air in the first, or inner district, tends, in consequence of the earth's rotation, to gyrate round its centre, in a direction contrary to that of watchhands in the Northern hemisphere, and with watchhands in the Southern hemisphere. In the outer district these movements are reversed, by the principle of the preservation of areas (or moments). These two systems of contrary gyrations, especially in the upper strata of the atmosphere, where they are less influenced by friction with the earth's surface, and therefore more circular, than those below, tend to draw the air from the centre of the inner district and from the exterior part of the outer district, and heap it up along the zone dividing the two. On this zone accordingly, which is the annular region where the gyratory velocity in one direction dies out and that in the other

direction begins, the atmospheric pressure is greatest, while it is least at the centre and at the outermost limit; and the pressure from this accumulation tends to force the air near the earth's surface out from beneath it, on the one side towards the centre of the cyclone, and on the other towards the exterior limit of the outer district, or "Anticyclone."

The gyrations once set up, two other forces come into play—centrifugal force, and friction of the moving air with the earth's surface, the former tending to drive the air still more from the centre of the inner district and so increase the barometric pressure there.

To be brief, the result of all the conditions which affect the case is that, on and near the earth's surface, the air of the inner district, instead of preserving a circular movement, converges somewhat to the centre, flowing round and round in a spiral directed inward from the zone of maximum pressure. Under ordinary circumstances, this inclination diminishes with the altitude, and it diminishes as the velocity of the wind increases, so that it is least near the centre of the storm, where, indeed, the winds, being of intense violence, are circular or very nearly so. It is greatest on the periphery of the typhoon, where, at great distances, the convergence is often nearly directly towards the centre. It is greater also on land than on the sea, owing to the increased friction with the rugged surface of the land; and it is greater in low than in high latitudes. The air of the outer district, on the other hand, describes a spiral directed outwards from the centre. In the middle regions of the atmosphere, the air above the cyclone inclines outwards from the centre, and at a great distance flows nearly directly away from it.'

The causes of typhoons, though they are not quite understood yet, appear to be 'differences of temperature, pressure, and humidity, the last named being less conspicuous as a primary cause than as a means of maintaining the cyclonic action after it has once been started.' The typhoon, once being evolved from 'the manifold and highly complicated operations' of the causes stated above, having commenced its life in the Pacific, starts on its travels, at first slowly, and then more rapidly. The tendency of typhoons is to seek the north, but, influenced by the currents of air, they are deflected westwards towards the continent of Asia, and the consequence is they generally take a north-westerly direction. They are more at home on the sea, as, when they go inland, mountain ranges block their progress and they lose much of their energy, and finally, after proceeding northwards, they seek the sea again ending their course in the Yellow Sea, Corea, or Japan. 'As a broad definition then, applicable to the normal typhoon, it may be stated that its path is approximately a parabola, the vertex of the curve being turned westward

and situated not far from the boundary of the tropic, while its two branches pass respectively over the archipelago of the Philippines and that of Japan.'

September is the month *par excellence* for typhoons, but the typhoon months are generally considered to be those of July, August, September, and part of October, though they are not confined to these months.

Until late years the advent of typhoons had to be judged by the intense heat which prevailed for several days, the fall of the barometer and other signs, but, with the extension of the telegraph to this part of the world, timely warning of their probable arrival or vicinity is telegraphed from Manila, and doubtless many lives have been thus preserved. Fortunately for Hongkong the course of these dreadful visitations of providence is often deflected by one cause or another before they reach this 'dot in the ocean,' and they generally strike the land further north, up the coast of China, or further south down in the neighbourhood of Hainan or Annam. Occasionally, in the course of many years, some of most dreadful intensity occur; such especially was the awful one of the 27th of July 1862, the terrific force of which expended itself in wrecking the whole river frontage of Canton, so that scarcely a house on the river escaped more or less damage, in fact the place looked as if it had suffered from a bombardment, while thousands of the boat people were drowned before the eyes of the spectators on shore, who were powerless to render them any assistance. The author, will never forget, as long as he lives, that awful day, the wind blowing with titanic force in great bursts which shook the buildings, the air darkened with leaves and bits of debris, the raging of the usually calm river, the cries of the drowning, the consciousness that any moment might be one's last, the passing of the centre of the storm when a lull occurred, giving one hopes that the worse was past, to be followed by a recurrence of all its force and danger; the flooded house, streets like rivers—all combined to form a lurid picture, which, once seen, one never cares to see again. Such an indelible impression did this great typhoon make

on the Chinese of that city that for many years they dated occurrences from that event.

Fortunately such terrific typhoons occur but seldom. The places in their vicinity, however, participate in the disturbances which they cause around them, having blows of more or less intensity, or high winds and downfalls of rain, lasting for several days, which serve to cool the atmosphere. It is interesting in a slight typhoon, when one feels tolerably safe, to watch the needle of the barometer fall slightly with each gust of the wind, and rise slightly again as it dies down. In a typhoon the barometer falls from 28.80 to 28.50 and even lower readings are seen: a number occur nearly every summer; in 1880 there were fourteen recorded ones; in 1881, twenty; but the average is more than fifteen a year.

Books recommended.—'The Typhoons of the Eastern Seas,' by Col. H. S. Palmer, R.E., 1882. 'The Law of Storms in the Eastern Seas,' by W. Doberg, Director of the Hongkong Observatory. 'The Typhoons of the Chinese Seas in the year 1880' by M. Dechevrens, S.J. Idem for 1881. Idem for 1882. Also the Annual Reports of Dr. Doberg, published in the Hongkong Government Gazette.

WOMAN, THE STATUS OF.—Woman, in China, occupies a totally different sphere from that of man; a sphere which, though it must of necessity touch that of man at certain points, should be kept as separate as possible. At the early age of seven, according to the practice of the ancients, 'boys and girls did not occupy the same mat nor eat together;' and this is still carried to such an extent that a woman's clothes should not hang on the same peg as a man's, nor should she use the same place to bathe in; the finical nonsense that all this engenders is something absurd; it is not even proper for a woman to eat with her husband. Amongst the lower classes, fortunately, the proprieties in this respect are more honoured in the breach than in the observance, and it is a pleasant sight to see a labourer and his wife partaking together of their frugal meal: common sense and the exigencies of common life getting the better of philosophy, vainly so called.

Woman is made to serve in China, and the bondage is often a long and bitter one: a life of servitude to her parents; a life of submission to her parents-in-law at marriage; and the looking forward to a life of bondage to her husband in the next world, for she belongs to the same husband there, and is not allowed, by the sentiment of the people, to be properly married to another after his death. The birth of a son frees her to a certain extent from the degradation of her position, for it promotes her to some degree, within the house only, of equality with her husband. All these restrictive customs are based on the idea that woman occupies a lower plane than man: he is the superior, she the inferior; as heaven is to earth so is man to woman. All her bringing up is with the aim of teaching her perfect submission to the paramount authority of man; for she ought to have no will of her own: her will must be in complete subjection to that of his. Does her husband have friends at his house? She is invisible, a nameless thing, for it would be an insult for a visitor to enquire after his host's wife. Do the gentlemen require female society? The absurd seclusion of respectable women drives them to seek it in the company of the courtesans, who, in order to fit them for their life, are educated in music, and taught such accomplishments as will render their society more acceptable; reminding one of the position held by the Grecian *hetæræ*.

Of so little account is woman in China that a father, if asked the number of his children, will probably leave out the girls in reckoning; or, if he has no boys, his reply will be 'only one girl' said in such a tone of voice as to call forth the sympathy of his listener for his unfortunate position.

In the very great majority of cases the girls are not taught to read or write; not, as was the case with some of our great-grandmothers, for fear they should learn how to write love letters, (for the *billet-doux* does not flourish in China) but for the simple reason that it is useless for girls to learn to read (see article on Education). Embroidery, plain sewing, the manufacture of tiny shoes for her cramped-up feet, 'golden lilies' as they are euphemistically termed, and

interminable gossip, fill up the lady's uneventful life, not even broken by the pleasure of a daily walk, for she must be closely shut up in her sedan if she ventures out on a call. The chivalry of the West, with its Christianised crystallisation of its modern *place aux dames* and other mottoes of polite conduct where the weaker sex is concerned, is utterly unknown, as witness the brutal chaff, descending sometimes even to obscenity, whenever a young girl or lady is seen in the street: every man makes a point of turning round and staring at her; no matter how respectable she may be, some boisterous fun is made of her pretty face; she has to run the gauntlet of jeers from a crowd of rough men, all the worse to bear on account of her usual seclusion from all out-door life, and as her small feet handicap her pace, her rude reception is reduced to a slow torture.

No fashionable mother in England, lost to all the instincts of natural affection, who sacrifices her daughter in marriage to position or wealth, but will find a counterpart in nearly every Chinese mother and father, who no more think of taking their daughter's feelings into consideration than they would think of asking her to fly. Shut up in the 'inner apartments'—the Chinese equivalent of the Indian zenana, though not such a horrible imprisonment as the latter,—the young maiden, as she blossoms into womanhood, has but little chance of seeing her future intended, but it would not be human nature were such stolen pleasures not to be found sometimes amongst the sweets of life of a Chinese girl; and if she chance to have picked up a little knowledge of the Chinese printed character, her novel reading will occasionally give her natural feelings such a fillip as to develope the latent instincts of affection and enable her to burst through some of the prudery of the unnatural system of Confucianism.

Human nature is the same the wide world over, and Chinese boys' and girls' hearts are cast in the same mould as those of the West; but, unfortunately, girls' hearts here, like their feet, are cramped and distorted out of all shape and recognition. Every tendency towards love between man and woman is immoral, and to be repressed, and, being repressed

in its natural and pure direction, takes an unnatural one; for many a Chinese girl or woman has to be content with the position of a secondary wife; her husband having married his first—legitimate one—from family policy, may select his secondary or subsequently taken wives, from pure affection. Women are sometimes thus rescued from an immoral life, and brought into a home; but a home where several wives usurp the place which ought to be reserved for one, falls far short of the English conception of the word home. Sometimes the husband distributes his 'weaker vessels' into as many different houses as there are wives, in order to minimise or prevent altogether the jealousies or bickerings which often ensue when all live in one house. In the latter case they are sometimes distributed through the house, which must be a large one.

Notwithstanding all the disadvantages under which women labour in China, they at times rise superior to them, and, pushing past all the obstacles in their path, take a foremost position, not only in the state, but in the humbler sphere of the family, as well as in the more difficult one of letters and literature.

Whatever affection a girl may feel for her own family must receive a wrench on her marriage, for she is after that important event almost entirely lost to her own kin and transferred to that of her husband. In fact so far is this carried that should her intended die it is an act of virtue for the girl to leave her own people, and embosom herself in the bereaved household, there to live in subjection to the deceased's mother till death joins the couple whom the fates kept separate on earth. A woman can never marry twice—legitimately, that is to say—a man falling in love with a widow, may take her as a concubine. A woman only once rides in a red sedan, and only then if she is being married as a legal, that is, a first wife.

A high type of virtue for a woman, in some parts of China, is to commit suicide on the death of her husband or intended; in some cases the relatives force her to do it, in hopes of the *éclat* and the erection of a stone portal,

which a representation of the case will probably cause the Government to sanction. Remaining a perpetual widow without ever being married, (in the event of her intended dying) is another strong recommendation for these monuments to virtue! What wonder that in some places the girls band themselves together never to marry, and, to prevent being forced into matrimony, commit suicide!

The lower classes have more freedom of action in some respects; that is to say, they are not confined to the house, but, as the exigencies of their life demand it, they go about in public to perform their duties: seamstresses sit at the street corners repairing clothes; farmers' wives assist in field operations; servants go about the streets and make purchases; domestic-slave girls run errands; grass-cutters ramble up the hill sides to cut the grass for fodder or fuel; villagers go from house to house of the big cities to gather pig's wash for food for these unsavoury quadrupeds; scavengers busy themselves in the narrow streets and crowded thoroughfares, to the discomfort of the foot passengers; tea girls pick tea, seated at the doors of the tea hongs; beggars go in troops, or singly, through the crowds; while the blind singing girls, with their duennas, seek for hire, and the little sampans are manned with women and girls.

Books recommended.—'The Status of Women in China,' 'The Famous Women of China,' two small pamphlets, both by Rev. E. Faber, Dr. Theol.

WRITING.—'Chinese writers, unable to trace the gradual formation of their characters (for, of course, there could be no intelligible historical data until long after their formation) have ascribed them to Hwang-ti, one of their primeval monarchs, or even earlier, to Fuh-hi. A mythical personage, Tsang-kieh, who flourished about B.C. 2700, is credited with the invention of symbols to represent ideas, from noticing the marking on tortoise-shell, and thence imitating common objects in nature.'

If the study of the origin of English words is interesting, that of Chinese is, if anything, more so. The mode of writing the character presents facilities for this study which are

wanting in English. Here are hundreds and thousands of word pictures, some of them patent to the most casual glance, requiring scarcely a thought to elucidate them.

The Chinese divide their language into six classes; the first class, 'imitative symbols' includes 608 characters, amongst them are some of the first characters invented, but they have been modified by the exigencies of time and convenience in writing, the metal stylus having been replaced by the modern pencil, or brush, so that angular strokes have given place to curves, and circles to squares and oblongs, while parts of the original character have dropped out as the writing became more contracted. As a specimen of this class of character is the word for child, the rude picture having given way to the modern character 子, where the head, arms, and legs, in profile, are still visible. Again, the outline of three peaks, which was used to represent the idea of a hill, has been modified into the present form 山. Again, the rude picture of an eye has changed into an upright oblong with two strokes in the middle, viz., 目, and so we might go on at great length.

The second class, which only contains 107 characters, is called 'symbols indicating thought.' These characters are formed by the combination of characters of the previous class, for instance the sun appearing above a line indicates the morning, as 旦.

The third class contains 740 characters called 'combined ideas.' These ideographs are built up of two or three of the other symbols: for instance, 'sun' and 'moon' are put in juxtaposition to represent brightness, as 明; a boy and a girl together represent the idea of good, 好: it is not good for man to be alone.

The fifth class is called 'uniting sound symbols' containing 21,810 characters; nearly all words, it will thus be seen, belong to this class. They are formed of two distinct parts: one called the phonetic, giving the sound to the complex character thus formed, while the other component part of the character is 'formed of an imitative symbol,' as for example 鯉, a carp.

The sixth class contains 598 characters, and is styled 'borrowed uses,' including 'metaphoric symbols and combinations, in which the meaning is deducted by a fanciful accommodation.' As an example of this class there is the word for character, word or letters (literature) 字 a child under a shelter—' characters being considered as the well-nurtured offspring of hieroglyphics.'

Besides this sixfold division there is likewise another sixfold division of Chinese characters, with respect not to their original formation but to their form, which may be compared to Roman, italic, or writing, German, Arabesque, and other forms used in English; for, though the correct form of writing Chinese approaches very nearly to the printed form, more so than in English, yet there are, besides this somewhat easy style, a flowing hand, which requires special study, and a still more running hand, which is undecipherable to those unfamiliar with it. These two latter styles allow latitude, as in English writing, for the idiosyncracies of the individual writer. In them, more especially in the latter of the two, contractions are largely availed of, the brush (Chinese pen) flies over the paper linking word to word somewhat in the style of shorthand writers in English. In short this running or 'grass writing' may be likened in some degree to shorthand, though many of the Chinese characters even in it are too complicated to permit of a rapid enough writing to constitute it shorthand. Neither of these styles is allowed to be employed in the Government examinations, where every character must be well formed, and no contractions used; but they are found necessary for business purposes. The books of large firms are kept most beautifully, very few contractions being used, but the ordinary business firms intersperse the more correct and formal characters with running forms to a greater or lesser extent. Scarcely any Europeans trouble themselves to learn thoroughly more than one style, if they even go as far as that.

Chinese writing is largely employed for ornamental purposes. The caligraphy of masters of the art, for it is an

art in China, is highly prized and commands a high price. Even the prosaic shop is ornamented with numerous scrolls, bearing poetical phrases, antithetical sentences, sometimes of high moral import, and even single words, beautifully engrossed, which line the bare brick walls, and are hung here and there. Fans are inscribed with poetic effusions and presented to friends, who treasure them as autographs. Some fine specimens of a fluent writer's skill are carved into the semi-cylindrical surface of a pair of nicely varnished bamboos and these form another embellishment for the mansions of the wealthy Chinese. The backs of combs, the end pieces of folding fans, porcelain vases, and numerous other objects, are all adorned with specimens of caligraphic skill, and most effective this ornamentation is; at times the stiff rigid forms of the seal character are employed; and at other times the rambling style of the rapid writer, with its bold dashes, firm curves, slender spider-like threads connecting distant parts, thick down strokes, and all the other elegancies which constitute the beauty of Chinese writing, so highly appreciated by Chinese connoisseurs.

Chinese writing, when written carefully, is slow work at the best: its speed is comparable to the engrossing of a legal document by a lawyer's clerk with us; or again, one may liken the slow laborious writing of the careful scribe to an attempt in English to write in print, while the rapid-running hand approaches nearer to our writing.

Although Chinese is not an alphabetical language, the Chinese writing is composed of simple strokes and dots, perpendiculars and horizontals, modified according to certain rules, conditioned by the position in which they are to appear; further, the more complex characters are built up of the simpler ones, some of the compound characters being formed of a combination of only two or three, while others may be the result of a union of half a dozen or more. A page of writing would present an unsymmetrical appearance were the original size of the component parts of the characters to be preserved. They are modified to suit their position—lengthened, shortened, compressed, enlarged, or diminished as

necessary—the idea being that each character shall only occupy a given space.

Books recommended.—'The Six Scripts.' A translation by L. C. Hopkins of H.M. Consular service. 'How to Write Chinese,' by the author of the present work.

ZOÖLOGY.—Though China is a well settled country there are still vast tracts sparsely inhabited, and sufficiently different species of animals are found to make the study of zoölogy a pleasure, and the discovery every now and then of some new species lends a zest to its pursuit.

The Fauna in the South, in the Islands of Hainan and Formosa, and a portion of the mainland, is tropical to some extent; but North China and Manchuria resemble, in their zoölogy, Corea and Japan.

Of monkeys there are several varieties, some of most remarkable appearance; the Chinese train a few to perform tricks. Of bats one list gives twenty species belonging to nine genera. There are black and brown bears as well as other varieties. The carnivora, though not such a pest as in India, are still common enough in some parts, and in certain thickly-populated places they are a cause of considerable apprehension to the natives. Amongst them may be mentioned the tiger, ranging over large districts in the southern provinces; panthers, leopards, and tiger-cats are also not unknown. Wild cats are occasionally seen in Hongkong; civet cats, tree-civets and martens are found in China. The domestic cat is very common, a species of Angora cat being a pet in Peking. As to the dog, a glance at it reminds one of the pictures of Esquimaux dogs. These are known as 'chow' dogs amongst foreigners and look very pretty when pups with their fluffy yellow, black, or reddish hair, but they deteriorate in appearance as they grow older, though this does not appear to be a general opinion, as they are sometimes made pets of by foreigners. Strange to say the tongues and mouths of dogs and cats are often black or blue-black. Wolves, foxes, and racoon-dogs are common. The Chinese horses are ponies and the cattle are also small; some of the

latter have a hump. The water-buffalo is an uncouth, large, clumsy-looking animal and is used for drawing the plough as well as for other agricultural purposes, the milk supplied by the buffalo cow is richer than common cow's milk. The black tongue and mouth are also found in buffaloes. Yaks are found in Tibet and Kokonor. Sheep abound in the North, and goats all over China. Antelopes and deer of eleven varieties are known—deer are kept in gentlemen's grounds in China as well as in England—and many other genera of ruminants are included in China's fauna. Three varieties of the musk deer may be mentioned. Mules and donkeys are largely used in the North as beasts of burden, and the wild ass, or onager, is to be found in Kokonor. The elephant, rhinoceros, and tapir, are to be met with in the forests of Yun-nan; the wild boar in the North and in Che-kiang, Different varieties of pigs abound in the North and South, and pork is largely consumed by the Chinese. The camel is also a beast of burden in Manchuria, Mongolia, and Northern China. Among smaller animals may be mentioned weasels, otters, (used for fishing, for which purpose they are trained) sable-ermine, pole-cats, stoats, sea-otters, moles, musk-rats, shrew mice, hedgehogs, marmots, and mole-rats.

There are many kinds of rodents. Hares and rabbits abound in some places, but are almost, if not entirely, unknown in others. There are ten or twelve kinds of squirrels known, as well as two genera of flying squirrels. Twenty-five species of rats and mice are known as existing in China, and all but three are peculiar to the country. One species has been named after Confucius *(mus Confucianus)*, an honour which probably the sage would not appreciate were he aware of it, while another has been named after Koxinga the conqueror of Formosa. The porcupine is supposed by the Chinese to use its quills as javelins to fling at its enemies, while the scaly ant-eater, or pangolin, is thus described by one sapient (!) Chinese writer:—'Its shape resembles a crocodile; it can go in dry paths as well as in the water; it has four legs. In the day time it ascends the

banks of streams, and, lying down, opens its scales wide, putting on the appearance of death, which induces the ants to enter between them; as soon as they are in, the animal closes its scales and returns to the water to open them; the ants float out dead, and he devours them at leisure.'

The great white porpoise (*Delphinus chinensis*) is found in the estuary of the Canton river, as well as in the Yang-tsz. It is an amusing sight to watch one or two of them swimming for an hour or more just in front of a steamer. A species of fin-whale is found between Formosa and Hai-nan. Seals disport themselves on the coast of Liang-tung. The lists of Swinhoe and David contain two hundred species of mammalia and many more have been discovered since these lists were drawn up.

Of birds there have already been over 700 species described. Vultures, eagles and ernes are widespread; the golden eagle is trained by the Mongols for the chase; falcons are common in the streets of Peking where they act as scavengers. Bustards, gledes, sparrow-hawks, night-hawks, and swallows, are all to be seen, of the latter bird there are fifteen species. The feathers of kingfishers are used for decorative purposes. The hoopoe, bee-eater and cuckoo are all known, as well as eleven species of shrikes and many other birds, such as nuthatches, tree and wall-creepers, wrens, chats, willow-wrens, and red-starts. There are great varieties of song-birds, such as the thrush and lark, of which the Chinese are very fond; for a Mongolian lark twenty-five dollars will be given. Amongst other birds may be named wagtails, orioles, jays (a most beautiful blue jay is found in Hongkong), magpies, choughs, crows, blackbirds, owls, mainahs, robins, ouzels, tailor-birds, woodpeckers, parrots, 14 species of pigeons, gold and silver pheasants and others, and poultry, of which the common fowl, the Shanghai, and the diminutive white bantam are the best known. Some of the Chinese fowls appear to have black bones owing to a thin membrane of that colour surrounding the bones. Besides these there are grouse, quails, francolins, partridges, snipe, cranes, plovers, curlews, herons,

egrets, ibis, spoonbills, crakes, and rails. Sixty-five species of web-footed birds are known as existing in China amongst which are ten species of duck. The whole sea-coast is alive with gulls, terns, and grebes; and swans, geese, and mallards, are found in the inland waters. The mandarin duck, a native of the central provinces, is a beautiful object, having as brilliant a plumage as a parrot.

Alligators, though rare, are to be found in one or two spots, and probably they, or crocodiles, were more numerous formerly than now. Snakes abound, many of which are deadly. Frogs are most abundant and are eaten. Tortoises and turtles are plentiful. 'The ichthyology of China is one of the richest in the world, though it may be so more from the greater proportion of food furnished by the waters than from any real superabundance of the finny tribes.' By this time about a thousand different kinds are known as being found in China. It is said that in Macao one may have a different kind of fish for breakfast every morning in the year if one will eat every sort which the Chinese use as food. Amongst Chinese fish may be mentioned mackerel, goby, herrings, sharks, rays, saw-fish, sturgeon, huge skates, garoupa, sole, mullet, the white rice fish, shad, and carp (52 species of the last). The gold fish is a most grotesque specimen of nature's caricatures, the eyes are like goggles sticking out of its head, and tail and fins are tufted and lobed to a most extraordinary extent. Another variety is the silver fish. We cannot complete the list of Chinese fish, but we may mention pipe-fish of a red colour, gar-pike with green bones, beautiful parrot-fish, sun-fish, eels, file-fish, bream, gudgeon, anchovies, perch, and gurnard. There are great varieties of shell-fish, oysters are common, so are prawns, shrimps, crabs, craw-fish, and king-crabs, the last strange looking objects. Amongst curiosities, may be mentioned the hammer oyster (*Avicula* [*malleus*] *vulgaris*) found at Swatow.

'The insects of China are almost unknown to the naturalist.' There are hundreds of different kinds of spiders, some with bodies as large as small birds, which spin their webs from tree to tree high up in the air. Locusts,

centipedes, scorpions, silkworms, fireflies, glow-worms, and beetles; and many other numerous species of insects have their home in China. See Article on Insects.

Books recommended.—Williams's 'Middle Kingdom,' Vol. I., p. 313—354, contains a good general short account of the zoölogy of China. For birds see 'Proceedings of the Zoölogical Society' for May 1871, which contains a paper by the late Mr. Swinhoe; 'Les Oiseaux de la Chine,' par M. l'Abbé A. David. For fishes see 'Report of the British Association for the Advancement of Science' for 1845. For insects see Donovan's 'Natural History of the Insects of China.'

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Printed by KELLY & WALSH, Limited.

ERRATA.

Page 18, line 27, for sinalogue *read* sinologue.
„ *41, last line, for* sinalogue *read* sinologue.
„ *51, line 23, for* Mahommedan *read* Mahomedan.
„ *55, line 34, for* prospective *read* perspective.
„ *64, line 19, for* sinalogue *read* sinologue.
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